PART XXI.

THE DHARMA S'ASTRAS.

(Text and Translation of THE TWENTY SAMHITA'S.)

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VISHNU SAMHITA.

CHAPTER I.

ON the expiration of the *Brahma* night,* and on the awakening of the lotus-sprung [deity,] Vishnu felt a desire of creating creatures; knowing the earth to be under water, he, as in the cycle before, uplifted the earth, supported upon the auspicious [figure of the] boar, delighting to sport in the water. (1—2)

[He] had the Vedas for his four feet, the sacrificial stake for his tusk, the sacrifice for his teeth, the *chiti*† for his mouth, the fire for his tongue, the sacrificial grass for his down, the esoteric meaning of the Vedas for the crown of his head, and was endued with great austere penances. (3)

[He had] the day and night for his two divine eyes; the Vedângas, for his beautiful ears; the streams of clarified butter, for his nose; the sacrificial ladle, for his snout; and the recitation of the Sâman, for his roar. (4)

[He was] all religion and truth, beautiful, adored in his heroic movements forward and backward, was all penance, heroic, had beasts for his knees, and was like unto a huge bull. (5)

[He had] the Udgâtri [reciter of the Sâman] for his entrails; Homa, for his generative organ; seeds and medicinal herbs, for his testes; the sacrificial altar, for

* One human year is equal to one divine day; two thousand divine years form one *Brahma* night.

† An oblong with quadrangular sides intended for a sacrifice.

his soul; the *Mantra*, for his buttocks and Soma [juice], for his blood. (6)

[He had] the great altar for his shoulders, the offerings of clarified butter for the smell [of his body], the offerings to the deities and departed manes for his velocity, and *Pragvansha** for his body; he was effulgent and endued with various forms of initiation. (7)

[He had] the sacrificial presents for his heart, and [he was] great and full of Yoga and the great Mantras; [he had] Upâkarman (preparatory rite for the study of the Vedas) for his beautiful lips and drops of perspiration for ornaments. (8)

The various *chhandas* (metres) were his road; and the secret Upanishads, his seat. Helped by his shadowy consort, he appeared like a gem-crested mountain-summit. (9)

Desiring the well-being of the worlds, that Lord, the Prime Deity and Great Yogin, entering into the all-expansive ocean and raising up with the tip of his tusk the earth, thrown into the water of the ocean, extending all over like one sheet, and submerging mountains and forests, created the universe again. (10—11)

Thus by him, in the days of yore, seeking the well-being of created beings and assuming the form of a sacrificial boar, the entire earth, submerged in water, was uplifted. (12)

Having raised her up, he placed her again in her own permanent place. The slayer of Madhu then placed waters in their proper divisions, *viz.*, the water of the ocean into oceans, that of river into rivers, that of lake into lakes and that of pool into pools. (13—14).

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* A sacrificial chamber of the same name.

He made seven Pátálas (nether regions) and seven worlds and sites for various islands and oceans. (15)

[He then created] governors of various places, and various worlds, rivers, hills, trees, the seven Rishis, conversant with Religious Codes, the Vedas with all their Angas, the celestials, the Asuras, the Pishâchas, Uragas, Gandharvas, Yakshas, Rákshasas, human beings, beasts, birds, deer and other animals, the four kinds of creatures, clouds, rain-bows, lightnings, sacrifices and various other objects. (16—17).

Having thus created the entire universe, mobile and immobile, the Divine Boar repaired to a region which is beyond the ken of all the worlds. (18)

Janárddana, the deity of deities, having gone to a region which is unknown to all, the earth began to think "Who shall uphold me"? (19)

"Approaching Kas'yapa I shall ask him [about it]; forsooth he shall tell me [about it], for that great ascetic daily carries thoughts about me." (20)

Having so determined, that goddess, assuming the form of a woman, went to see Kas'yapa. Kas'yapa too saw her, (21)

[As having] eyes like petals of a blue lotus, a countence like the autumnal moon, hairs black like black bees, a white color, and beautiful lips like *Vandhu-jiva* flowers; (22)

[As having] beautiful eye-brows, beautifully small teeth, a handsome nose, drooping eye-lids, a conch-shell-like throat, plump thighs joined to each other and high hips; she had a pair of equally rising breasts, having no intermediate space between them, compact like the frontal globe of Indra's elephant, and brilliant like gold. (23—24)

[She had] two arms like unto lotus stalks, palms like tender leaves, thighs like golden pillars, the two knees plump and well-attached. (25)

[She had] two legs, shorn of hairs from the ankle to the knee-joint, and well-rounded, and a pair of most beautiful feet, a strong hip, and a waist, like that of a lion-cub. (26)

[Her] nails were bright and copper-colored and her beauty was the most charming of all, and she [seemed to fill the quarters of the heaven with blue lotuses by her looks. (27)

By the brilliance [of her body] the goddess made the quarters of the heaven free from darkness. She wore a white raiment of very thin fibres and was bedecked with the most excellent jewels. (28)

Having seen her, possessed of beauty and youthfulness, and filling the earth, as if with lotuses by her foot-steps, approach him and stand humbly, Kas'yapa adored [her]. (29)

[He] then said to her, "O fair one, what is in your mind is known to me. O goddess, O thou having large eyes, do thou, O noble lady, go to Janârddana, and he will particularly relate to thee the means of thy preservation. (30)

O thou having a beautiful face, I know, he is living in the ocean of milk, by my meditative power; and that knowledge too, O thou of beautiful limbs, is owing to his favour." (31)

Thus spoken to and adored by Kas'yapa, Earth, thereupon, repaired to the ocean of milk, for beholding Kes'ava. (32)

She saw there the ocean of ambrosia, beautiful like

the moon-beams, full of waves created by the wind, huge like a century of Himálayas and appearing like another earth. With her hands of moving white waves, she was, as if, calling the Earth; (33—34)

And, as if, with those [hands] she was, day and night, assigning whiteness to the moon. Her endless sins had been dissipated by Hari, living within her. And hence it was that she was carrying that huge body of great whiteness. (35)

[That ocean] was yellow-coloured, unapproachable to the sky-rangers (birds), and situate in the nether regions, and contained sapphires and showed the sky conversely (*i.e.*, in its water). (36)

Beholding that extensive [ocean], like unto the slough of the Sesha serpent, produced from the rows of foams* and filled with clusters of forests,† she saw there, inside it, the abode of Keshava, of boundless dimensions and prosperity. (37—38)

Therein [she] saw the slayer of Madhu, lying on the couch [made by the hood] of the Sesha [snake], whose lotus countenance was rendered hard to look at by the lustre of the gems, lying on the hood of Sesha. (39)

He was effulgent like unto a hundred moons and ten thousand suns; he was clad in a yellow raiment, bereft of all agitation, and bedecked with all sorts of jems. (40)

[He was] adorned with a crown of solar effulgence and two ear-rings. His two feet were being served by Lakshmi (Vishnu's consort) herself with her handsome

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* It means that the ocean was full of foam-crested waves.

† Perhaps the text means that there were many islands covered with forests in that ocean.

palms. He was being served on all sides by weapons assuming bodily forms. (41)

Having seen the slayer of Madhu possessed of lotus-like eyes, she adored him. Then touching the ground with her knees, she communicated [saying, (42)

"O god, by thee have I been sent down to the nether region, been upraised and placed in my proper place, O Vishnu, seeking the well-being of humanity. But who will sustain me now, O lord of deities?" Thus addressed by the goddess, the divine [Vishnu] gave vent to the [following] words :—(43—44)

"Persons, proficient in S'âstras, and conversant with the rules of conduct of various Varnas (castes) and A'sramas (orders), will find out the means of sustaining you. Your charge has been made over to them." (45)

Thus accosted, Vasumati (earth) said to the God of gods :—"Do thou describe the eternal rules of conduct of [various] Varnas and A'sramas. I wish to hear of them from thee. Thou art my supreme refuge. (46)

"Salutation unto thee, O Master of all the deities, O destroyer of the host of celestial enemies, O Nârâyana, O lord of the universe, O holder of conch-shell and discus. (47)

"O lotus-navelled deity, O Hrishikesha, O thou of great strength and prowess, O thou who art beyond the range of the senses, O thou who art not to be easily understood, O thou the holder of the bow of horn; (48)

"O dreadful Boar,* O Govinda, O Ancient, O foremost of male beings, O thou having golden hairs, O thou having the universe for thy eyes, O thou having the sacrifice for thy form, O thou who art unmanifest; (49)

* This refers to the Boar incarnation of Vishnu described in the beginning of the chapter.

O body, O soul, O lord of the worlds, O thou living within waters, O Mantra, O carrier of Mantras, O thou who cannot be meditated upon, O thou of the form of Vedas and Vedângas; (50)

O thou, the creator and destroyer of the entire universe, O thou conversant with all the forms of religion, O thou having virtue for thy form, O root of virtue, O giver of boons; (51)

O Vishwaksena, O thou immortal, O thou of the form of the ether, O destroyer of Madhukaitabha, O thou greater than the space, O incomprehensible, O all, O giver of fearlessness unto all; (52)

O thou adorable unto all, O sinless one, O thou, the delighter of life, O eternal, O creator of the universe, O delighter of the universe, O thou, the refuge of consciousness, O thou devoid of action; (53)

O thou having seven heads, O lord of sacrifices, O great soul, O eternal, O undecaying, O thou the cause of the action of atoms, O thou who art fond of votaries, O Sanctifier; (54)

Thou art the refuge of all the deities; thou art the refuge of Brahmavâdins; thou art the refuge, O Supreme Soul, of all those who are possessed of spiritual knowledge. (55)

I bow unto thee, O lord of the universe, [who art] certain, the lord of speech, the lord [of all], the benefactor of the Vedas and Brâhmanas, invincible, the source of wealth, the giver of wealth; (56)

Who art endued with great Yoga-powers and strength, who hast the sky in his womb, who dost contain the luminous bodies, Vâsudeva, great-seated, lotus-eyed and undecaying; (57)

Who art the preceptor of the celestials and Asuras,

the omnipresent lord, the master of all creations, who art of the universal form, four-armed and the creator of the creators of the universe. (58)

O thou, endued with spiritual powers, do thou describe unto me the eternal duties of the four Varnas, together with the esoteric meanings of the conduct of all the orders and their abridgments." (59)

Thus spoken to, the lord of the deities again said to Earth :—" Hear, O goddess, the eternal duties of the four Varnas, and the conduct of the orders, together with their esoteric interpretations and compendium, and of all those good and clever men, who will sustain thee: O thou of beautiful thighs, do thou sit on this most excellent golden throne. (60—61)

Seated at ease, do thou listen to me as I describe the religious duties." The Earth then listened to the duties described by Vishnu. (62)

CHAPTER II.

THE Bráhmanas, Kshatriyas, Vais'yas and S'udras are the four Varnas (castes). (1) Of them the foremost are the three, twice-born ones. (2) All their rites beginning with conception and ending in cremation [are performed] with Mantras. (3) Their duties :——to teach [is the duty] of the Bráhmanas ; to use weapons is always the duty of the Kshatriya ; to tend cattle [is the duty of] a Vais'ya ; to serve the twice-born [is the duty of] a S'udra. To study and officiate as priests at sacrifices [are the duties of] the twice-born. (4)

Now about their means of sustenance :—To officiate at sacrifices and to accept presents [are the means of

livelihood] of a Bráhmana; to protect the earth is that of a Kshatriya; agriculture, tending cattle, trade, usury and collecting seeds [are those of] a Vais'ya; all the arts [are those of] a S'udra. (5) In times of difficulty the inferior callings [may be pursued by higher castes.] (6)

Forgiveness, truthfulness, self-control, purity, charity, restraint of senses, asbtention from injury, service of the elders, journeying on pilgrimage, mercy, simplicity, absence of avarice, adoration of the deities and Bráhmanas, and renunciation of envy are spoken of as the general duties (of all). (7—8)

CHAPTER III.

Now about the duties of the king. (1) To protect the subject, and to establish the various castes and orders in their respective duties [are his duties]. (2) The king shall live in a country, which abounds in forests, which is beneficial to the animals, which is full of corn, and which is largely peopled by Vais'yas and S'udras. (3) There he shall live in one of these forts, namely, sandy fort, human fort, earthen fort, watery fort, woody fort, and mountainous fort. (4) There he shall create governors of villages, governors of ten villages, governors of a hundred villages and governors of provinces. (5) The Governor of the village shall suppress the crimes of the village. (6) [If himself] unable, he shall communicate it to the Governor of ten villages (7) If he is unable, [he shall] communicate it to the Governor of a hundred villages. If he is unable, he shall communicate it to the Governor of the

Province. The Governor of the Province must suppress the crime by all means. (8) [The king] shall appoint trust-worthy agents in mines, in the collection of taxes, and in forests abounding in elephants. In religious rites [he shall engage] religious men; clever men, in monetary transactions; heroes, in conducting battles; dreadful men, in dreadful affairs; and eunuchs, in [the protection of] women. (9)

Every year, he shall collect from his subjects, as revenue, one sixth of the paddy; similarly, in respect of all food grain; (10) two per cent on animals, gold and clothes; (11) one sixth of meat, honey, clarified butter, medicinal herbs, scents, flowers, fruits, timbers, leaves, deer-skins, earthen vessels (baked), unbaked earthen vessels, and bamboo works. (12) He shall not collect revenue from Bráhmanas, for they give virtue as tax unto the king. (13) The king takes one sixth share of the virtue and iniquity of all his subjects. (14) He shall collect one tenth [of the profit] of indigenous articles as duty, and one twentieth of that on imported articles. (15) He shall confiscate all goods, if one evades [payment] at the place where duty is collected. (16)

The artizans, those who live by handi-craft, and the S'udras shall do one work for the king, every month. (17) The master, ministers, forts, treasury, army, kingdom and allies form *Prakriti* [in the aggregate]. [The king shall] kill him, who obstructs all [or one] of these. (18—19) He shall keep spies, as his eyes, in his own kingdom, as well as in those of others. (20) He shall adore the pious. (21) He shall destroy the wicked (22)

He shall apply, in proper times and to proper persons, [the measures of] conciliation, dissension, bribe and punishment—to [kings who are] enemies, to friends, [to

those who are] neither friends nor foes, and to those [who] may be either friends or enemies. (23) He shall resort, in proper times, to alliance, war, military expedition, halt, maintaining a post against an enemy, seeking shelter and duplicity. (24) He shall undertake a military expedition either in [the month of] Chaitra (March) or Agraháyana (October, November), or when the enemy is in difficulty. (25) When an enemy's country is brought under subjection, he shall not suppress the established laws and usage. (26) When attacked by an enemy, he shall protect his kingdom by all means. (27) There is no religion higher for a king than his renunciation of body in a battle. (28)

Those, who are killed for protecting kine, Bráhmanas, King, friends, wealth, wives or their lives, enjoy the celestial region; and so do they, [who die] for preventing intermixture of castes. (29) When an enemy's kingdom is brought under his possession, the king shall instate on the throne one of the previous royal family. (30) He shall not erradicate a royal family. [He shall bring a king] from a royal family from elsewhere. (31) He shall not be addicted to hunting, gambling, women and drinking (32) He shall not demolish the forts or gate-ways [of a newly-acquired kingdom]. (33) He shall not make gifts unto unworthy persons. (34) He shall take all from the mines. (35) Having obtained a hidden treasure, the master whereof is not known, he shall give half of it unto the Bráhmanas, and deposit the other half in his treasury. (36) Having obtained a hidden treasure, a Bráhmana may himself appropriate all. (37) A Kshatriya shall make over to the king one fourth, to the Bráhmanas one fourth, and shall himself take the half. (38) A Vais'ya shall make over one

fourth to the king, half to the Bráhmanas, and himself take one fourth. (39) Having divided the found treasure into twelve parts, a S'udra shall make over to the king five parts, to the Bráhmanas another five parts, and shall himself take the latter two. (40) The king shall confiscate the entire [property of the person], who does not communicate the report of such a find. (41)

Even from what is hidden by one's-self, [all the other castes], except the Bráhmanas, shall make over one of such twelve parts to the king. (42) If one declares what is hidden by another as that hidden by himself, he shall suffer penalty to that extent. (43) The king shall protect the property of a minor, orphan or a woman. (44) Recovering the property stolen by a thief, he shall make it over to the various castes. (45) If he does not get it, he shall make good the loss [of the owner] from his own treasury. (46) He shall pacify evil portends by benedictory rites. (47) Daily, with weapons, he shall avert the attack of a foreign army. (48) He shall elect as a priest one, who is well-versed in the Vedas, History and Religious codes, who is born in a good family, of full-grown limbs and given to asceticism, and those as ministers, who are pure, shorn of avarice, careful and capable. (49) Assisted by learned Bráhmanas, he himself shall look after the administration of justice. (50) Or he shall appoint a Bráhmana in the administration of justice. (51) Those, who are born in good families, have gone through the initiatory rites, practise religious observances, and treat friends and enemies equally, and who can not be won over by suitors by appealing to their desire, anger, fear or avarice, are to be appointed by the king as his councillors. (52) In all his works, the king is under

those, who make prognostication of the year. (53) The king shall always adore the deities and the Bráhmanas. (54) He shall serve the aged people and celebrate sacrifices. (55) Within his territory, no Bráhmana shall live hungry; nor shall any one else who is given to the performance of good works. (56) He shall make gifts of lands unto the Bráhmanas. (57) On asking, either on parchment or on a copper-plate, he shall make the deed of gift, mentioning the names of three generations of those to whom [such gifts are made], [of three generations] of his own family, the measurement and the boundaries, stamped with his own seal, for the information of the succeeding kings. (58) He shall not misappropriate the lands given by another. (59) He shall make over all sorts of valuable articles unto the Bráhmanas. (60) He shall protect his own self by all means. (61) He shall be handsome to look at, and must know the *mantras*, destructive of impediments and diseases. He shall not enjoy an article without first examining it. (62) He shall always smile before speaking. (63) He shall not brow-beat even one, who is condemned to death. (64) He shall administer punishment unto those who deserve it, proportionate to their guilt. (65) He shall properly create [forms of] punishment. (66) He shall not forgive any one for his second offence. One, who does not follow his duty, can not escape without being punished by the king.

The subjects of the kingdom, where the blue-colored, blood-eyed Punishment stalks fearlessly, flourish, if the king sees all properly. (67)

He shall mete out just punishment in his own kingdom, and administer harsh chastisement unto the enemies [so long they are not subdued]. He shall be

open-minded unto his friends and forgiving unto the Bráhmanas. (68)

The fame of the king, who acts thus, even if he lives by gathering grains, spreads in this world, like drops of oil in water. (69)

The king, who is happy in the happiness of his subjects and is sorry in their sorrow, is endued with fame in this world and becomes glorious in the celestial region, after death. (70)

CHAPTER IV.

THE dust that is seen in the solar rays passing through a latticed window is known as *Trasarenu*. (1) Eight *Trasarenus* make one *likshâ*. (2) Three of them make one *Râja-sarshapa* (3) Three of them make one *Gaura-sarshapa*. (4) Six of them [make] one *Yavah*. (5) Three of them make one *Krishmalam*; (6) five of them, one *Mâsha*. (7) Twelve of them make one *akshârdha*. (8) One *akshârdha* and four *Mâshas* [make] one *Suvarna*. (9) Four *Suvarnas* [make] one *Nishka*. (10) Two *Krishmalas* of equal weight make one *Rupyamâshaka*. (11) Sixteen of them [make] one *Dharana*. (12) One *Karsha* of copper is called *Kârshapana*. (13) Two hundred and fifty *panas* make one *prathama* (first) *Sâhasa*; the middle is known to consist of five hundred and the best of a thousand [*panas*] (14)

CHAPTER V.

ALL the Mahápátakins (great sinners), save the Bráhmanas, are subject to capital punishment. (1) There is no corporeal punishment for a Bráhmana. (2) [The king shall] banish a Bráhmana from his own country after having marked his limb. (3) In case of a Bráhmanicide, a headless figure shall be painted on his forehead. (4) For drinking spirituous liquor, the emblem of wine [shall be painted]; (5) in theft, a dog; (6) in violating a preceptor's bed, the female organ. (7) In any other crime deserving a capital punishment, [the king] shall banish him without confiscating his wealth and inflicting any bodily punishment. (8) The king shall destroy those, who govern unjustly or fraudulently, those who make forged documents, those who administer poison, the incendiaries, the robbers, and the murderers of women, children and men; (9—11) those, who pilfer rice, more than ten pitchers in quantity; (12) those who steal gold, silver, etc., of more than one hundred *palas* in weight; (13) those, who without being born in a royal family, desire for a kingdom; (14) those, who break down bridges; (15) Those who give shelter and food to robbers, (16) except when the king is unable [to suppress them]; (17) those women who are not under the control of their husbands and those who commit adultery. (18) [The king] shall cut off that limb of an inferior caste with which he strikes the body of a superior one. (19) If one (*i.e.*, a low-caste man) sits on the same seat [with a superior caste] he, having his hip branded, shall be banished. (20) If he spits, his lips shall be cut off. (21) If he passes wind, his buttocks shall be cut off. (22) If he villifies, his

tongue shall be cut off. If one delivers religious instructions with haughtiness, the king shall pour hot oil into his mouth. (25—24) If one recites another's name and caste with a malicious intention, a rod, ten fingers [in length,] shall be put into his mouth. (25) He, who, though well read in the Scriptures, speaks falsely of his country, caste and deeds, shall be fined two hundred *panas*. (26) If a man calls a deaf or a lame man as such, he shall be fined a hundred *Kârshapanas*. (27) By vilifying elders, [one shall be fined] a hundred *Kârshapanas*. (28) If one vilifies another for being out-casted, he shall [pay] the highest fine. (29) If of minor sins, [he shall pay] the middling fine. (30) [The same penalty holds good in cases of] vilifying Bráhmanas, learned in the three Vedas, or guilds. (31) [To vilify] villages or countries [involves] the highest fine. (32) To vilify by using abusive words [involves a fine] of a hundred *Kársha-pana*. (33)

To abuse one's mother [involves] the highest fine. (34) By vilifying [ones] own caste, [one] shall be fined twelve *panas*. (35) By vilifying an inferior caste, [one] shall be fined six *panas*. (36) In the vilification of a higher or of the same caste for sufficient reason thereof, the punishment is the same (*i.e.*, six *panas* or three *Kârshapanas*. (37—38) The same punishment holds good in case of using offensive language. (39) Highest fine is the penalty for knowing another's wife of the same caste. (40) [The penalty] for knowing a woman of an inferior caste is of the intermediate [form]. (41) [The same] for holding intercourse with a cow. (42) Capital punishment is laid down for knowing an out-caste. (43) For [holding sexual intercourse] with an animal the penalty is [a fine of]

a hundred *Karsha panas.* (44) [The same is the punishment] for one, who gives away a maiden in marriage without mentioning her defects. (45) He shall have to maintain her [also]. (46) By speaking of a maiden, who has no defects, as one having them, [one shall have to pay the highest fine. (47) The slayer of an elephant, horse, or a camel shall have one hand and one foot cut off. (48) [The same is the penalty] for one, who sells forbidden meat. (49) The slayer of any domesticated animal shall be fined a hundred *Karsha panas.* (50) He shall pay the price [of the animal] to its owner. (51) The slayer of wild animals shall be fined fifty *Karsha panas.* (52) The killer of birds and fishes shall be fined ten *Karsha panas.* (53) The killer worms shall be fined one *Karsha panam.* (54) The hewer of fruit-bearing trees shall be punished with the highest fine; (55) the hewer of flower trees, with an intermediate fine. (56) The hewer of creepers and groves [shall be fined] a hundred *Karsha panas.* (57) The destroyer of grass [shall be fined] one [*Karsha panam.*] (58) They shall all have to pay compensation to the owners. (59) For striking [another] with hand [one shall be fined] ten *Karsha panas.* (60) [For striking another] with foot, [he shall be fined] twenty *Karsha panas.*] (61) For striking with a wood [the punishment is] the lowest fine. (62) [By striking] with a stone [the punishment is] the intermediate fine. (63) With a weapon [the penalty] is the highest fine. (64) For pulling another by the foot, hair, cloth or hands one shall be fined ten *panas.* (65) For inflicting pain on another without blood-shed, [one shall be fined] thirty-two *panas.* (66) If with blood, [the fine shall be] sixty-four [*panas*]. (67) The intermediate form [of fine is the penalty in cases of] breaking fingers, feet, or teeth,

and the cutting of ears and nose. (68) [The same is the penalty] when a blow is inflicted which stops movement, eating and speaking. (69) The highest fine is the penalty for injury to eyes, neck, arms, thighs or shoulders. (70) The king shall never free from fetters one who pierces another man's eyes. (71) Or he shall make him so (*i. e.*, pull out both his eyes). (72) Each [of the strikers] shall be punished with double penalty where many [persons] strike one [man]. (73) [The same is the penalty for] those, who, when piteously appealed to [by the person so struck], stand close by, or go away with indifference. (74) All male persons, inflicting such injuries, shall pay the charges, necessary to get the wound healed up. (75) [The same is the penalty for those], who strike domesticated animals. (76) The pilferer of a cow, horse, camel or elephant shall be made one-handed and one-footed. (77) For stealing goat one shall be made one-handed. (78) One, who steals rice, should be made to pay eleven times [the quantity stolen]. (79) The same is the penalty] for the pilferer of [other] food grains. (80) He, who steals gold or silver, more than fifty *palas* in weight, or more than fifty pieces of fine cloth, shall be made fingerless. (81)

A fine of eleven times [its value] is the penalty [for stealing an article] of lesser value. (82) Three times the value of each article, stolen, is the penalty for stealing thread, cotton, cow-dung, molasses, curd, milk, butter-milk, salt, earth, ashes, birds, fish, clarified butter, oil, meat, honey, a vessel made of thin bamboo splits, an earthen vessel, or an iron vessel. (83) [The same is the penalty] for stealing cooked food. (84) Five *Krishmalas* form the fine for stealing flowers, green shrubs, winding plants, creepers, and leaves. (85) [The same is the fine for stealing] green vegetables, roots and fruits.

(86) The first form of punishment holds good for stealing gems. (87) The stealer of articles, not mentioned [in a Law-code], [shall be made to pay a fine], equal to the value [of the article, stolen]. (88) All the stolen articles shall be returned to the owner. (89) Thereupon, proper punishment shall be inflicted [upon the thieves]. (90) He, who does not accord a way to those to whom a way should be given, shall be fined twenty-five *Karshapanas*. (91) [The same fine is the penalty] for not giving a seat to him, who is worthy of a seat. (92) [The same fine is the penalty] for not offering adoration to him, who is worthy of adoration. (93) [The same fine is the penalty for] inviting another Brâhmana by superseding a neighbouring one. (94) [The same is the penalty] for not feeding [a man] after having invited him. (95) If after saying 'so be it,' on being invited, one does not take one's meals, one shall [pay a fine of a gold Mâsha] and give double the quantity of the food to the inviter. (96) One, who contaminates a Brâhmana by giving him interdicted food, [shall pay a fine of] sixteen gold coins. (97) [He shall pay a fine of] a hundred [gold coins for giving food] that takes away his caste. (98) [Those, who give] wines, shall be killed. (99) Half [of that is the fine] for contaminating a Kshatriya. (100) Half [of the latter is the fine] for contaminating a Vais'ya. (101) The lowest fine [is for] contaminating a S'udra. (102) A man belonging to a caste that is not touched, and willingly touching the three [higher] castes, shall be killed. (103) One shall drive away, with the branch of a tree, a woman in her menses, if she so touches [others]. (104) He, who passes urine or excreta on a high-road, in a garden, or near a water-reservoir, shall be fined a hundred *panas*. (105) He shall remove those impurities. (106) The second form of fine is the penalty for him, who makes a hole in

another's house, ground, or wall. (107) He shall fill them up. (108) For throwing injurious articles in another's house [one shall pay a fine of] a hundred *panas*. (109) He who conceals (*i.e.*, *misappropriates*) a public property [shall pay the same fine.] (110) He, who does not give what has been sent for another, [shall pay the same fine.] (111)

Of father, son, preceptor, sacrificer (disciple) and priest, he who forsakes another, who is not out-casted, [shall pay the same fine.] (112) One shall not forsake them. (113) [The same is the fine for] him, who feeds S'udra mendicants at rites for the departed manes and celestials. (114) [The same penalty is] for him, who performs works which he is not entitled to do. (115) [The same penalty is] for him, who opens a locked house. (116) [The same penalty is for him], who swears without being asked to do so. (117) [The same penalty is for him], who cuts off the organ of a beast. (118) [A fine of] ten *panas* is the penalty for witnesses in a dispute between a father and a son. (119) The highest fine [is the penalty] for those, who create such dissensions from behind. (120) [The same is the penalty for those], who falsify weights or measures [of trade]. (121) [The same is for those], who speak of articles of correct weight as being of false weight. (122) [The same is for] him, who sells an imitation article for a genuine one. (123) [The same is the penalty for] those, who boycott commodities of trade (for purchasing them cheap), [as well as for those] who buy them cheap and sell them at a higher rate. (124) Each seller [shall be so fined.] (125) He, who, after taking the value of a commodity, does not give it, shall be made to make it over with interest. (126) The king shall punish him [with a fine of] a hundred *panas*. (127) For not taking

delivery of a purchased article, the purchaser shall have to suffer the loss, [if the article is accidentally destroyed.] (128) If one sells an article interdicted [for sale] by the king, it shall be confiscated. (129) If one, engaged [in collecting the duty on river-born articles, realizes the duty on land-born commodities, one shall be punished] [with a fine of] ten *panas*. (130) If one, engaged in collecting duty on articles carried by boats, realizes the same from a religious student, hermit, ascetic, a pregnant woman, or one who is so-journeying to a place of pilgrimage, [one shall be punished with the same fine.] (131) It shall be refunded to them. (132) He, who plays with false dice in a game of] dice, shall have his hand cut off. (133) The best part [*i.e.*, the thumb and fore-finger] shall be cut off [from the hands of those], who play fraudulently [in a game of dice.] (134) The hands of a pick-pocket shall be cut off. (135) It shall be the fault of the keeper, if he does not come when a cow is killed by a wolf in the day time. (136) He shall pay the price of the animal, so killed, to its owner. (137) One, milching [a cow], without) the permission of its owner, shall pay a fine of twenty-five *Karshapanas*. (138)

If a bufallo destroys corn, its keeper shall be punished with [a fine of] eight *Máshas*. (139) In the absence of a keeper, the owner [shall be punished.] (140) [The same is the fine in the case of a] horse, camel, or ass. (141) Half [of that fine is in the similar case of] a cow. (142). Half of that [is for[a goat. (143) Double is the fine, if [those animals] sit, after eating [the crop]. (144) In every case the value of the crop, damaged, [shall be paid] to the owner. (145) There is no wrong [if they graze] on a road, in a village, or in an enclosed pasture land.

(146) [Nor if they do so] in a land, which is not fenced. (147) [There will be no wrong if they graze] for a short while. (148) [There will be no wrong], if most excellent bulls, and kine that have recently given birth to young ones, [graze]. (149) The highest fine is the penalty for him, who engages a higher caste in his service. (150) He, who has given up the life of a religious mendicant, shall serve the king. (151) If a servant gives up his service before the termination of the full period of contract, he shall have to refund the entire money [paid to him]. (152) He shall pay a fine of a hundred *panas* to the king. (153) He shall make good the loss to the owner caused by his own negligence and not by accident. (154) If a master discharges a servant before the full period of contract is over, he shall have to pay the entire [amount of] wages. (155) [He shall pay] a hundred *panas* to the king, but not when the servant is charged with neglecting his duty. (156) He, who makes over to another a maiden who has been betrothed to one, shall be punished like a thief, except when some defect is found in the bride-groom. (157) [The same is the penalty for him], who forsakes his wife without any fault. (158) If one unknowingly and openly buys another's article, he is not culpable of any offence. (159) The owner shall get back the article. (160) If one buys [an article] secretly and at a lesser price, both the buyer and the seller shall be punished as thieves. (161) The stealer of a public property shall be banished. (162 [The same is the punishment for him, who transgresses any common law. (163) He, who misappropriates a property that is deposited with [him, shall be made to return it to the owner with interest. (164) And he shall be punished by the king as a thief. (165) He, who calls an article that is not pledged as one pledged, [shall be equally

punished. (166) Having punished him, who destroys a boundary mark, [the king] shall again have the boundary marked. (167) One, who makes another out-casted, by giving him interdicted food, shall be banished. (168) One, who sells forbidden food and articles that should not be sold, [shall be similarly punished]. (169) The highest money-penalty shall be inflicted on him, who breaks an idol. (170) A physician, by falsely treating persons of higher order, [shall be punished with the higher fine. (171)

[By so treating] middle-class men, [he shall be punished with a fine of the] second form. (172) The lowest fine [is] when he so treats low-class people. (173) Having chastised him who does not give a promised article, [the king] shall inflict the lowest fine [on a man]. (174) Every thing belonging to a false witness shall be confiscated. (175) [The same is the penalty] for members [of a council] who live on bribes. (176) He, who takes per force from another a plot of land, measuring a *go-charma*, and gives it away, shall be killed. (177) If it is less than that, he shall be punished with a fine of sixteen gold coins. (178) Whether small or big the plot of land, the produce of which one enjoys for one full year, is called *gocharma*. (179)

If two men dispute over a property which is pledged with them, the final decree is for him, who [proves] possession without any force. (180) If one is in the full possession of a property, the acquisition and the possession of which [is proved], the possessor shall retain it; it shall never be taken away [by another.] (181) The right of a son to the property, which had been legally in the possession of his father, shall never be questioned, after his demise, for he has obtained that [property] by succession. (182) Even in the absence of any written

document, the fourth generation shall obtain what had been legally in the possession of three generations. (183) For slaying animals with nails, or those with tusks, or those with horns, or robbers, elephants, or horses, the destroyer shall not be charged with any offence. (184) Without any consideration whatsoever, one may slay his precepter, a boy, an old man, or a Bráhmana greatly read in the S'ruti, if he approaches him with a view to kill him. (185) A man commits no offence by secretly or openly slaying one who attempts to murder [him]; for [such an action] provokes his anger. (186) One, who takes up a sword [to kill another], one who administers poison, an incendiary, one who raises up his hand for imprecating a curse, one who attempts to kill another by an *Atharvan* rite, one who charges another falsely with murder before the king, and one who ravishes another's wife are the seven *A'tatâyins*. [Besides these], those, who destroy fame, wealth and religious rites, [are also called *A'tatâyins*.] (187—188) O Dharani, all the forms of punishment for all crimes have thus been very extensively described by me unto thee. (189) In other crimes, [which have not been mentioned], the king, after learning the caste, position and age of the delinquent and consulting with the Brahmanas, shall administer punishment. (190) He, who lets go a person, who deserves punishment, shal bear double penalty; and similarly, that wretch of a man, who punishes one who does not deserve any punishment. (191) That king is entitled to go to the region of Indra, in whose city there is no thief, no adulterer, no person who gives vent to unpleasant words, no desperado, or law-breaker. (192)

CHAPTER VI.

A CREDITOR shall take from the borrower the entire amount of the money *i.e*, capital lent by him. (1) Every month, according to the order of caste, [he shall take] two, three, four, or five per cent [as interest]. (2) All the castes shall pay the interest as promised by them. (3) If there is no definite agreement, one shall, after the expiry of a year, [pay the interest] as sanctioned by Law. (4) No interest shall run, if the article pledged is enjoyed [by the creditor] (5) The creditor shall make good the mortgaged article, if it is destroyed, except by an accident or through the oppression of the king. (6) Even if the maximum amount of interest is paid, the mortgaged article, if it is immovable, [shall not be returned], unless there is an agreement to that effect. (7—8) [The creditor] shall return the immovable property, that is mortgaged with him for the realisation of the interest, after the payment of the [said] interest. (9) If the creditor does not accept the money, offered, when it is returned no interest shall run thereon. (10) The highest accumulation of interest on gold is double [the capital]. (11) That on paddy is three-fold. (12) That on cloth is four-fold. (13) That on oily substances is eight-fold. (14) A young one [should be given as interest in case of a loan] of female animal. (15) Endless is the accumulation [of interest] on drugs or enzymes used to cause fermentation in the manufacture of wine, on cotton, thread, on hide, on weapons, on bricks, and cinders. (16) Double [is the accumulation] on articles not mentioned [in the Code]. (17) The king shall not say anything when [the creditor] attempts by any means to realize the money advanced. (18) When forced to pay [the money if the debtor] goes to the king, [the latter] shall punish him with a fine] equal [to the capital]. (19) If the

creditor goes to the king and proves the loan, the debtor shall pay one twentieth part [to the king]. (20—21) [If a debtor] denies the debt entirely, and if one is proved, he must pay all. (22) There are three ways of proving a debt, *viz.*, written document, writer, and affirmation on oath (23) What is taken before a witness, shall be returned before a witness. (24) When full satisfaction of a witten document is entered, it shall be torn off. (25) when a part payment is made, and if the [original] written document is not near at hand, the creditor shall give a receipt written in his own hand (26) If the debtor dies, or becomes a religious mendicant, or leaves his home for an unknown country, his son or grand-son stands bound to repay it, for twelve years. (27) Afterwards [they are not legally bound to pay it], if they do not wish it. (28) One, who inherits the property of a person, whether he is sonless or has a son, shall liquidate his debt. (29) One, who takes the wife of a person having no property, [shall pay] his debt. (30) (A woman shall not pay the debt contracted by her husband or herself. (31) The father shall not pay the debt contracted by his son. (32—33) The survivor shall pay the debt made by the members of a joint-family (34) [One shall pay] the paternal debt [from the property] of one's brothers, living jointly. (35) And if partitioned, they shall pay [the debt] proportionate to their respective shares. (36) The debt [contracted] by the wives of milk-men, wine-sellers, washermen and hunters their husbands shall repay. (37) [Debt] orally made shall be discharged by any member of the family. (38) Any debt contracted for the maintenance of the members of a family should be paid by any member. (39)* The husband or sons shall

* See Yájnawalkya, Chapter II, Sloka 54.

not pay a debt contracted by a woman. If having taken a loan with a promise, "I shall repay it as such [*i.e.* the capital only] tomorrow," one does not repay it out of avarice, [the creditor] shall get the interest. (40)

Surety is sanctioned in *Darsana* (presentation,) *pratyaya* (creating confidence) and *Dâna* (giving.) The first two sureties, if their statements prove false, must be compelled to repay the money: and even the sons of him, who undertakes to repay the money himself, [are to repay the money] after his demise. (41) If there are many sureties they shall have to repay the money according to the extent of their respective shares. And in the absence of explicit terms, the will of the creditor shall prevail. (42) A debtor must pay double the amount, which a surety, pressed by the creditor, pays to him [on debtor's behalf. (43)

CHAPTER VII.

Now there are three classes of written documents (1) [They are] attested by the king, attested by [an independent] witness, and unattested by any witness. (2). A *Râjasâkshika* [attested by the king] [document] is one which is written by a clerk appointed by the Court, and stamped with his finger-prints by the Head of the Department. (3) A document, written at any place, and by any body, marked with the finger prints of witnesses, [is one] having witnesses. (4) A document] written in one's own hand [requires no witness. (5) A document executed by force is not valid. (6) All documents fraudulently executed are [not valid] (7) [A document], which is attested with finger prints by witnesses, who are considered disqualified either for natural

weakness [old age] etc., or bad deeds is not vaild even though it is attested by a witness. (8) [A document] written by such [a disqualified man] is also invalid. (9) [Likewise is a document] executed by a woman, by a boy, by one dependent on another, by an insane person, or by one terrorized or beaten. (10) [A document], which is not hostile to the established usage of the country, stamped with clear marks, and written in distinct and clear letters, is to be treated as an evidence. (11) A doubtful document shall be examined by the letters, by the seal affixed thereto, and by page-marks, arguments and a copy of similar writing. (12) In a case, where a debtor, a creditor, a witness, or a writer dies, the document shall be proved by his own hand-writing or mark. (13)

CHAPTER VIII.

NOW about those, who [can not be cited as witnesses.] (1) The king, a S'rotriya, a religious mendicant, a cheat, a thief, a dependant, a woman, a boy, a desperado, an aged person, a drunkard, an insane person, a cursed man, an out-caste, a hungry man, one stricken with thirst, one addicted to vices of gambling etc., and one blinded by attachment [shall never be cited as witnesses.] (2) An enemy, a friend, one counted with the transactors (creditors), one who performs actions hostile to the order to which he belongs, one whose blemishes have been found out, and those who help [the transactors shall never be cited as witnesses.] (3) He, who, without being cited as a witness, speaks something, [is not to be treated as a witness.] (4) So

is the only one witness. (5) In cases of theft, robbery, vilification, striking and adultery the witnesses shall not be examined.* (6)

Now about witnesses. (7) Persons born in good families, persons endued with good character, those possessed of riches, those who celebrate sacrifices, those who are engaged in ascetic austerities, those who have sons, those who are conversant with Religious Codes, those who have studied the Vedas, the truthful, and those who are well-read in the three forms of learning [shall be cited] as witnesses. (8) Even one man, possessed of accomplishments mentioned before and approved by both the parties, [may be cited as a witness.] (9) Of the two contending parties, the witnesses of the complainant shall be first examined. (10) If for some business the plaintiff's party be weak then those of the defendant shall be examined. (11) If any witness, who has been called, be dead or goes to another country, those, who know what he would have said, should give evidence. (12) A witness is one who has seen or heard [a thing] directly. (13) The witnesses are purified by truth. (14) In a case which involves the death of a Brahmachârin [he is purified] by untruth.† (15) For the purification thereof a twice-born person shall offer oblations to the fire with the *Kushmânda Mantras*. (16) By fasting for a day a S'udra shall give morsels of food to ten kine. (17) He whose face is naturally discoloured and who makes contradictory statements is to be treated as a false witness. (18) Having called the witnesses after sun-rise and made them take oath

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* *i.e.*, no distinction shall be made, even those such as the king, etc., who are excluded from the list, shall be called as witnesses.

† The purport of the sloka is :—In a case where by speaking truth, a Brahmachârin is killed, a witness may speak untruth.

[the Judge] shall question [them.] (19) He shall] accost a Brâhmana [saying] "say." (20) [He shall ask] a Kshatriya [saying,] "Tell the truth." (21) [He shall ask] a Vais'ya [to swear by] cow, seeds and gold.* (22) and ask] a S'udra [to swear by] heinous crimes.† (23) The regions, which are for the *Mahâpâtakins* (great sinners) and those which are for persons guilty of minor sins, are for the false witnesses. (24—25) [To give false evidence] destroys all virtues acquired in the period intervening between life and death. (26) The sun sheds its rays by truth. (27) The moon shines by truth. (28) The wind blows by truth. (29) The earth sustains [the load] by truth. (30) The water exists by truth. (31) The fire exists by truth. (32) The sky [exists] by truth. (33) The Devas [exist] by truth. (34) The sacrifices [exist] by truth. (35)

A thousand horse-sacrifices and truth being weighed in one scale truth becomes heavier than a thousand horse-sacrifices. (36)

Those, who knowing about a matter, remain silent while giving evidence, shall be equally guilty as false witnesses, and likewise punished. The king shall examine the witnesses in the order of their castes. (37) He, whose witnesses, after taking oath, shall speak the truth, shall come off victorious. Certain is his defeat, whose [witnesses] speak otherwise. (38) If the witnesses vary the king shall accept the evidence of the majority. If there be an equal number [he shall accept] the statement of those of higher accomplishments, and of the foremost of the twice-born ones if they are equally accomplished. (39)

* *i.e.*, Cow, seed, and gold will yield nothing for him, if he speaks falsehood. This is an oath intended to terrorize a Vais'ya.

† The Judge shall put the threat before a S'udra, saying that he shall be visited by the direst possible sin, if he speaks falsehood.

In every dispute where a false witness speaks an untruth the cause of action shall cease then and there and what is done shall be treated as what is not done. (40)

CHAPTER IX.

NOW about the administering of oath. (1) In case of high treason and robbery [the Judge] may give oath according to his pleasure. (2)

In cases of mortgage and theft [the oath] shall be regarding the quantity of the value. (3) In all monetary transactions [the king] shall put down gold as the standard of valuation. (4) If the value of an article be less than a *Krishmala*, a *S'udra* shall be made to take oath with a *Durvâ* in his hand; (5) if it is less than two *Krishmalas*, with sesame in his hands; (6) if less than three *Krishmalas*, with silver in his hand; (7) if less than four *Krishmalas*, with gold in his hands; (8) if less than five *Krishmalas*, with earth raised by a plough in his hands. (9) If the value is less than a half gold coin a S'udra shall be given a *Kosha* (ordeal). (10) If it is more than that, *Tulâ* (ordeal of weight), fire, water, or poison, any of these shall be given according to the position of the person [guilty]. (11) If the value be double of what has been mentioned a Vais'ya shall be made to take an oath. (12) If it is three-fold a Kshatriya [shall be made to talk an oath]. (13) If it is four-fold a Brâhmaṇa shall be made to go through a *Kosha* (ordeal). (14) [None] shall give a Brâhmaṇa a *Kosha* (a trial by ordeal). (15) Except creating confidence in future and with no other object, a Brâhmaṇa shall be made to go through an ordeal. (16) In the place of an

ordeal a Brâhmaṇa [shall take an oath] with earth, raised by a plough, in his hands. (17) Even if the value be less, a person, who had been guilty of some previous crime, shall be made to take one of the higher oaths. (18) Even in greater necessity, one, who is known amongst good men as one of excellent character, [shall not be made to take oaths. (19) The complainant shall make a covenant that he shall be punished if the charge fails. (20) The accused too shall take oath. (21) In cases of high treason and robbery one shall have to take oath even if he undertakes to be punished in case of the charge not being proved. (22) *Tulâ* or the ordeal of weight shall be administered to women, Brâhmaṇas, to those of defective limbs and to weak and diseased persons. (23) That *Tulâ* shall not take place when the wind blows (24) The ordeal of fire shall not be administered to one suffering from leprosy, to a weak man and to an iron-smith. (25) [It shall not take place] in autumn or summer. (26) Poison shall not be administered to one suffering from leprosy, to one suffering from Pittam and a Brâhmaṇa. (27) [It shall not take place] in the rainy season. (28) The [ordeal by] water shall not be administered to persons afflicted with phlegm, to the timid, to the asthmatic, nor to those who earn their livelihood by water. (29) Nor during Hemanta and Sisira (from middle of November to middle of March.) (30) The ordeal must not be administered to atheists. (31) Nor when the country is stricken with disease or pestilence. (32) [The judge] shall summon the defendant at sun-rise, after having fasted on the previous day and bathed with his clothes on and make him go through all the ordeals in the presence of the gods and Brâhmaṇas. (33)

CHAPTER X.

Now about the ordeal by balance. (1) [The scale-tongue] shall be four *Hastas* (cubits) above the ground, and two *Hastas* long. (2) The beam of the balance shall be made of substantial wood, five *Hastas* long, and the two scales must be suspended from its two ends. (3) One of goldsmiths or braziers should make it equal on both sides. (4) [They shall] put the person [accused] into one scale and a stone or some other [article] of the same weight into the other. (5) The equivalent and the man having been equally :weighed and well marked, the man should be made to get down. (6) [The judge] shall take the scale by oath; (7) so will the person who will hold it. (8)

The places, which are ordained in the Smriti for the murderers of Brâhmaṇas, or for false witnesses, are for the person, who, appointed to look after the weighing, acts fraudulently. (9)

Thou, O balance, art called Dharma (justice or equity). Thou, O *Dhâta* (ordainer), knowest what mortals do not comprehend. (10)

Being charged with a legal offence, this man is being weighed in thee. Therefore, it behoves thee to deliver him lawfully from this dubious position. (11)

Thereupon, [the judge shall] have him placed into the scale again. If he rises with it, he is freed from the charge, according to the law. (12)

In cases of the strings bursting or the beam breaking, [the judge] shall place the man again into the scale. The knowledge shoud be so very positive as to arrive at a just determination. (13)

CHAPTER XI.

NOW about the ordeal by fire. (1) He must make seven circles, each, sixteen fingers in breadth, the intervening space being of the same breadth. (2) Thereupon, [the judge shall place seven fig-leaves into both the palms, of the hands of the accused [about to perform the ordeal], who shall turn his face towards the east and stretch out both the arms. (3) Those [leaves] and both the hands he must bind with a thread. (4) Then he must put into his hands a red-hot iron-ball, fifty *Palas* in weight and smooth. (5) Taking it up [the person] shall pass through the circles, stepping the ground neither very hurriedly nor very slowly. (6) Thereupon, having got beyond the seventh circle, he shall put down the iron-ball on the ground. (7)

A man, whose hands are burnt in any place, shall be considered guilty; but if they remain wholly unburnt, he shall be declared innocent. (8)

If he lets drop the ball from fear, or if it is doubtful whether he is burnt or not, [the man] shall be made to take up the iron ball again, on account of the defect of the ordeal. (9)

[At the beginning, the judge] shall cause the person to rub some rice in his hands and then shall notice [carefully whether there is any mark]; then consecrating the iron-ball with the *mantram*, he shall place it into his hand. (10)

"Thou, O fire, livest in the minds of all creatures, like a witness. O fire, thou knowest what mortals do not comprehend. (11)

"This man, being charged with a legal offence, wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (12)

CHAPTER XII.

Now about [the ordeal by] water. (1) [The accused shall enter] water, which is free from mud, aquatic plants, vicious animals, fish, leeches and others. (2) The water having been consecrated with *mantrams*, he shall enter it, which will be navel-deep, holding the knees of another man, who is neither a friend nor an enemy, and dive into it. (3) Directly another man must shoot an arrow from a bow, which must be neither too strong nor too weak. (4) Another man shall fetch it speedily. (5)

He, who shall not be visible in the meantime, shall be declared innocent, otherwise even if one limb becomes visible, he shall be deemed guilty. (6)

Thou water livest in the minds of all creatures as a witness. O water, thou knowest what mortals do not comprehend. (7)

This man, charged with a legal offence, dives into thee; it behoves thee, forsooth, to deliver him from this doubtful position. (8)

CHAPTER XIII.

Now about [the ordeal by] poison. (1) Any [other] poison must not be given, (2) save that obtained from the Sringa plants, which grow on the Himalayas. (3) Of this [the judge] shall give seven grains, mixed with clarified butter, to the accused. (4)

If the poison is digested easily without violent symptoms, [the judge], knowing him innocent, shall discharge him at the end of the day. (5)

On account of thy poisonous and harmful nature, thou art dreadful unto all creatures; O poison, thou knowest what mortals do not comprehend. (6)

Charged with a legal offence, this man wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (7)

CHAPTER XIV.

NOW about [the ordeal] by *Kosha* (sacred libation). (1) Having invoked the dreadful deities, [[one shall] drink three handfuls of water in which [images of] these deities have been bathed, (2) saying at the same time "I have not done this," with his face directed towards the deity. (3) Know him to be guilty to whom any calamity* happens within two or three weeks; otherwise he is freed from the charge. A righteous king should honour him, who has cleared himself from guilt by an ordeal. (4—5)

CHAPTER XV.

Now there are twelve kinds of sons. (1) The first is the son of the body, *i.e.,* he who is begotten (by the husband) himself on his own lawfully married wife. (2) The second is the son of the soil (wife) *i.e.*, one begotten† on her by an appointed kinsman, allied by

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* Such as illness, death of a relative, fire in the house, or any other unexpected or unforeseen calamity.

† We have followed the Text *byotpaditáh* which the commentator Nanda Pundit has followed. Some manuscripts read *Kotpaditah*, "begotten by a kinsman." The commentator parapharases the clause as follows "begotten by an elder or younger brother of the husband; on failure of such by a kinsman allied by funeral oblations; on failure of him, by one belonging to the same gotra (race) as the husband; on failure of him by one descended from the same Rishi ancestors as he; on failure of him by a member of the higher caste *i.e.* a Bráhma*na*."

funeral oblations, or by a member of the highest caste. (3) The third is the son of an appointed daughter. (4) She is called an appointed daughter, who is given away by her father, saying "Her son shall be my son." (5) A brother-less woman is also an appointed daughter though she has not been given away according to the rule of an appointed daughter. (6) The son of a twice-married woman is the fourth. (7) She, who being a virgin is married for the second time, is called *punarbhu* (twice-married). (8) She too is also called *punarbhu*, who, though not legally married more than once, has lived with another [before her marriage]. (9) The *Kânina* or a son born of an unmarried woman is the fifth. (10) [He is called so] who is born of a woman in her maidenhood in the house of her father. (11) He belongs to the man who marries [her afterwards] (12) The son who is born secretly in the house is the sixth (13) He belongs to him in whose bed he is born. (14) The son received with a bride is the seventh. (15) He is the son of a woman, married while pregnant. (16) He belongs to him, who marries [the pregnant bride]. (17) The adopted son is the eighth. (18) He belongs to him to whom he is given by his father or mother. (19) The son purchased is the ninth (20) He belongs to him] by whom he is purchased. (21) The son, self-given, is the tenth. (22) He [belongs to him] to whom he gives himself. (23) A deserted son is the eleventh (24) [He is called so] who is forsaken by his parents. (25) He [belongs to him] by whom he is taken up. (26) The son begotten on any woman whatsoever is the twelfth. (27) Of these, each preceding one is preferable to the [one] succeeding. (28) He only inherits the property. (29) He shall maintain others. (30) He shall marry unmarried

(sisters) proportionate to the property inherited by him. (31) Out-castes, eunuchs, persons suffering from incurable diseases, and those having defective limbs are not entitled to any share. (32) They should be maintained by those, who inherit the property (33) Their own begotten sons shall receive a share. (34) And not the children of an out-caste, provided they were born after the act for which the parents were outcasted. (35) Children begotten by husbands of inferior (castes) on women of higher castes are not entitled to a share. (36) These sons will not inherit the property of their grand-father. (37) They are to be supported by those, who inherit the shares. (38) He, who inherits the property, shall offer funeral oblations. (39) Amongst wives of one husband the son of one is the son of all.* (40) Like-wise, amongst brothers begotten by one father. (41) A son, even if he does not inherit his father's property, shall offer the funeral oblations (42) Because he saves his father from the hell called *Put*, therefore the son is called *Putra* by Swayambhu himself (43)

He (father) throws his debt on him (the son); and the father comes by immortality if he beholds the face of a living son. (44)

Through son he conquers the regions, through a grand-son he enjoys immortality, and through the son's grand-son he attains to the solar region. (45)

No distinction is made in this world between the son of a daughter, for even a daughter's son encompasses the Salvation of a son-less person, just like a son's son. (46)

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* He must offer funeral oblations to all of them.

CHAPTER XVI.

SONS [begotten] on women equal in caste [to their husbands] are equal in caste [to their fathers]. (1) [Sons begotten] on women of lower castes, become of the caste of their mothers. (2) Sons begotten on women of higher castes are despised by the twice-born. (3) Of these the son of a S'udra by a Vaisya woman is named *A'yogava* (4) Pukkasa and Mâgadha are sons of a Vaisya and S'udra respectively by a Kshaitrya woman. (5) The Chaṇḍâla, Vaidehaka and Suta are the sons of a Sudra, Vais'ya and Kshatriya respectively by a Brâhmaṇa woman. (6) Besides these there are numberless other mixed castes produced by further intermixture. (7) Ayogavas shall earn their livelihood by artistic performances (dancing etc.) (8) Hunting is the [means of support in] the case of Pukkasas. (9) Eulogy is that of the Mâgadhas (10) The excution of criminals is that of the Chaṇḍâlas. (11) Vaidehakas must earn their livelihood by keeping [dancing girls and other public] women and profiting by what they acquire. (12) To manage the horses [is the means of livelihood] open to the Sutas. (13) The Chaṇḍâlas must live at the outskirt of a village and put on the mantles of the dead. This is what distinguishes them [from other castes] (14) All should have social intercourse only between themselves. (15) [Like higher castes] the son inherits the property of his own father. (16)

All these mixed castes have been pointed out in the order of their father and mother. Whether [their birth] is kept secret or is publicly known, they may be found out by their deeds. (17)

To relinquish life, without any consideration for reward, in order to save a Brâhmaṇa or a cow, or for

the sake of a woman or child, confers heavenly bliss even upon base castes. (18)

CHAPTER XVII.

If a father makes a partition with his sons, he may dispose of his self-acquired property as he likes. (1) But in a property inherited from the paternal grandfather the ownership of father and son is equal. (2) [Sons] separated from their father should give a share to [a brother], who is born after partition. (3) The property of a son-less person goes to his wife; (4) On failure of her to his daughter (5); on failure of her to his father; (6) On failure of him to his mother; (7) On failure of her to his brother; (8) On failure of him to his brother's son; (9) On failure of him to *Vandhus**; (10) On failure of them to *Sakulyas*†; (11) On failure of them to a fellow-student. (12) Failuring him it goes to the king with the exception of a Brâhmaṇa's which goes to other Brâhmaṇas. (13—14) The preceptor shall take the property of a hermit [deceased]; (15) Or his pupil [may take it]. (16)

A re-united coparcener or a uterine brother shall take the share of his re-united coparcener or uterine brother when deseased [without any issue] and shall deliver it [to a son subsequently] born. (17) What has been presented to her, on her husband's marriage with another woman, what has been given to her by her

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* Relations allied by funeral oblations. The commentator says the property goes first to the *Sapindas* on the father's side.

† Distant Kinsmen beginning with the fifth in descent and ascent.

चतुर्द्दशोऽध्यायः।

यद्ददाति गयाक्षेत्रे प्रभासे पुष्करेऽपि च।
प्रयागे नैमिषारण्ये सर्व्वमानन्त्यमुच्यते॥ १
गङ्गायमुनयोस्तीरे तीर्थे वामरकण्टके।
नर्म्मदायां गयातीरे सर्व्वमानन्त्यमुच्यते॥ २
वाराणस्यां कुरुक्षेत्रे भृगुतुङ्गे महालये।
सप्तारण्येऽसिकूपे च यत् तदक्षयमुच्यते॥ ३
म्लेच्छदेशे तथारात्रौ सन्ध्ययाश्च विशेषतः।
न श्राद्धमाचरेत् प्राज्ञो म्लेच्छदेशे न च व्रजेत्॥ ४
हस्तिच्छायासूर्य्यसितचन्द्रार्द्धे राहुदर्शने।
विषुवत्ययने चैव सर्व्वमानन्त्यमुच्यते॥ ५
प्रौष्ठपद्यामतीतायां मघायुक्तां त्रयोदशीम्।
प्राप्य श्राद्धन्तु कर्त्तव्यं मधुना पायसेन च॥ ६
प्रजां पुष्टिं तथा स्वर्गमारोग्यञ्च धनं तथा।
नृणां प्राप्य सदा प्रीतिं प्रयच्छन्ति पितामहाः॥ ७

इति शङ्खीये धर्म्मशास्त्रे चतुर्द्दशोऽध्यायः॥ १४॥

पञ्चदशोऽध्यायः।

जनने मरणे चैव सपिण्डानां द्विजोत्तमाः।
त्र्यहाच्छुद्धिमवाप्नोति योऽग्निवेदसमन्वितः॥ १
सपिण्डता तु पुरुषे सप्तमे विनिवर्त्तते।
जनने मरणे विप्रो दशाहेन विशुध्यति॥ २

क्षत्रियो द्वादशाहेन वैश्यः पक्षेण शुध्यति।
मासेन तु तथा शूद्रः शुद्धिमाप्नोति नान्तरा॥ ३॥
रात्रिभिर्मासतुल्याभिर्गर्भस्रावे विशुद्ध्यति।
अजातदन्तबाले तु सद्यः शौचं विधीयते॥ ४
अहोरात्रात्तथा शुद्धिर्बाले त्वकृतचूड़के।
तथैवानुपनीते तु त्र्यहाच्छुध्यन्ति मानवाः॥ ५
मृतानां कन्यकानान्तु तथैव शूद्रजन्मनः।
अनूढ़भार्य्यः शूद्रस्तु षोड़शाद्वत्सरात् परम्॥ ६
मृत्युं समवगच्छेत्तु मासं तस्यापि बान्धवाः।
शुद्धिं समवगच्छन्ति नात्र कार्य्या विचारणा॥ ७
पितृवेश्मनि कन्या या रजः पश्यत्यसंस्कृता।
तस्यां मृतायां नाशौचं कदाचिदपि शाम्यति॥ ८
हीनवर्णाद् यदा नारी प्रमादात् प्रसवं व्रजेत्।
प्रसवे मरणे तज्जमशौचं नोपशाम्यति॥ ९
समानं खल्वशौचन्तु प्रथमे तु समापयेत्।
असमानं द्वितीयेन धर्म्मराजवचो यथा॥ १०
देशान्तरगतः श्रुत्वा सत्त्वानां मरणोद्भवौ।
यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत्॥ ११
अतीते दशरात्रे तु तावदेव शुचिर्भवेत्।
तथा संवत्सरेऽतीते स्नान एव विशुध्यति॥ १२
अनौरसेषु पुत्रेषु भार्य्यास्वन्यगतासु च।
परपूर्व्वासु च स्त्रीषु त्र्यहाच्छुद्धिरिहेष्यते॥ १३
मातामहे व्यतीते तु आचार्य्ये च तथा मृते।
गृहे मृतासु दत्तासु कन्यासु च त्र्यहं तथा॥ १४

विनष्टे राजनि तथा जाते दौहित्रके गृहे।
आचार्य्यपत्नीपुत्रेषु दिवसेन च मातुले॥ १५
मातुले पक्षिणीं रात्रिं शिष्यर्त्विग्बान्धवेषु च।
सब्रह्मचारिणि तथा अनचाने तथा मृते॥ १६
एकरात्रं त्रिरात्रं वा षड़्रात्रं मासमेव च।
शूद्राः सपिण्डवर्णानामशौचं क्रमतः स्मृतम्॥ १६
सपिण्डे क्षत्रिये शुद्धिः षड़्रात्रं ब्राह्मणस्य च।
वर्णानां परिशिष्टानां द्वादशेऽह्नि विनिर्दिशेत्॥ १८
सपिण्डे ब्राह्मणा वर्णाः सर्व्वं एवाविशेषतः।
दशरात्रेण शुध्येयुरित्याह भगवान् यमः॥ १९
भृग्वग्निपतनाम्भोभिर्मृतानामात्मघातिनाम्।
पतितानामशौचञ्च शस्त्रविद्युद्धताश्च ये॥ २०
यती व्रती ब्रह्मचारी सूपकारश्च दीक्षितः।
नाशौचभाजः कथिता राजाज्ञाकारिणश्च ये॥ २१
यस्तु भुङ्क्ते पराशौचे वर्णी सोऽप्यशुचिर्भवेत्।
अमुष्य शुचौ शुद्धिश्च तस्याप्युक्ता मनीषिभिः॥ २२
पराशौचे नरो भुक्त्वा कृमियोनौ प्रजायते।
भुक्त्वान्नं म्रियते यस्य तस्य जातौ प्रजायते॥ २३
दानं प्रतिग्रहो होमः स्वाध्यायः पितृकर्म्म च।
प्रेतपिण्डक्रियावर्ज्जमशौचं विनिवर्त्तते॥ २४

इति शङ्खीये धर्म्मशास्त्रे पञ्चदशोऽध्यायः॥ १५॥

षड़शोऽध्यायः।

मृन्मयं भाजनं सर्व्वं पुनःपाकेन शुध्यति।
मलैर्मूत्रैः पुरीषैर्वा ष्ठीवनैः पूयशोणितैः॥ १
संसृष्टं नैव शुध्येत पुनःपाकेन मृन्मयम्।
एतैरेव यदिःसृष्टं ताम्रसौवर्णराजतम्॥ २
शुध्यत्यावर्त्तितं पश्चादन्यथा केवलाम्भसा।
अम्लोदकेन ताम्रस्य सीसस्य त्रपुषस्तथा॥ ३
क्षारेण शुद्धिः कांसस्य लौहस्यापि विनिर्द्दिशेत्।
मुक्तामणिप्रवालानां शुद्धिः प्रक्षालनेन तु॥ ४
अज्ञानाच्चैव भाण्डानां सर्व्वस्याश्ममयस्य च।
शाकमूलफलानाञ्च विदलानां तथैव च॥ ५
मार्ज्जनाद्यज्ञपात्राणां पाणिना यज्ञकर्म्मणि।
उष्णाम्भसा तथा शुद्धिः सकेशानां विनिर्द्दिशेत्॥ ६
शय्यासनापणानान्तु सूर्य्यस्य किरणैस्तथा।
शुद्धिस्तु प्रोक्षणाद्यज्ञे करकेन्धनयोस्तथा॥ ७
मार्ज्जनाद्वेश्मनां शुद्धिः क्षितेः शोधस्तु तत्क्षणात्।
सम्मार्ज्जनेन तोयेन वाससां शुद्धिरिष्यते॥ ८
बहूनां प्रोक्षणाच्छुद्धिर्धान्यादीनां विनिर्द्दिशेत्।
प्रोक्षणात् संहतानाञ्च काष्ठानाञ्चैव तक्षणात्॥ ९
सिद्धार्थकानां कम्पेन शृङ्गदन्तमयस्य च।
गोवालैः फलपात्राणामस्थ्नां शृङ्गवतां तथा॥ १०
निर्य्यासानां गुड़ानाञ्च लवणानां तथैव च।
कुसुम्भकुसुमानाञ्च ऊर्णाकार्पासयोस्तथा॥ ११

प्रोक्षणात् कथिता शुद्धिरित्याह भगवान् यमः।
भूमिष्ठमुदकं शुद्धं तथा शुचि शिलागतम्॥ १२
वर्णगन्धरसैर्दुष्टैर्व्वर्ज्जितानां तथा भवेत्।
शुद्धं नदीगतं तोयं सर्व्वदैव सुखाकरम्॥ १३
शुद्धं प्रसारितं पण्यं शुद्धाश्वाश्वादयो सुखे।
मुखवर्ज्जन्तु गौः शुद्धा मार्ज्जारश्चाश्रमे शुचिः॥ १४
शय्या भार्य्या शिशुर्वस्त्रमुपवीतं कमण्डलुः।
आत्मनः कथितं शुद्धं न तच्छुद्धं परस्य च॥ १५
नारीणाञ्चैव वत्सानां शकुनानां शुनां मुखम्।
रात्रौ प्रस्रवणे वृत्ते मृगयायां सदा शुचिः॥ १६
शुद्धा भर्त्तुश्चतुर्थेऽह्नि स्नाता नारी रजस्वला।
दैवे कर्म्मणि पित्र्ये च पञ्चमेऽहनि शुध्यति॥ १७
रथ्याकर्द्दमतोयेन ष्ठीवनाद्येन वाप्यथ।
नाभेरुर्द्धं नरः स्पृष्टः सद्यः स्नानेन शुध्यति॥ १८
कृत्वा मूत्रपुरीषञ्च लेपगन्धापहं तथा।
उद्धृतेनाम्भसा स्नानं मृदा चैव समाचरेत्॥ १९
मेहने मृत्तिकाः सप्त लिङ्गे द्वे च प्रकीर्त्तिते।
एकस्मिन् विंशतिर्हस्ते द्वयोर्द्देयाश्चतुर्द्दश॥ २०
तिस्रस्तु मृत्तिका देयाः कृत्वा तु नखशोधनम्।
तिस्रस्तु पादयोर्द्देयाः शौचकामस्य सर्व्वदा॥ २१
शौचमेतद्गृहस्थानां द्विगुणं ब्रह्मचारिणाम्।
द्विगुणञ्च वनस्थानां यतीनां द्विगुणं तथा॥ १२
मृत्तिका च विनिर्द्दिष्टा त्रिपर्व्वं पूर्य्यते यया॥ २३

इति शङ्खीये धर्म्मशास्त्रे षोड़शोऽध्यायः॥ १६

सप्तदशोऽध्यायः।

नित्यं त्रिषवणस्नायी कृत्वा पर्णकुटीं वने।
अधःशायी जटाधारी पर्णमूलफलाशनः॥ १
ग्रामं विशेत्‌ भिक्षार्थं स्वकर्म्म परिकीर्त्तयन्।
एवं कालं समास्थाय वर्षे च द्वादशे गते॥ २
रुक्मस्तेयी सुरापायी ब्रह्महा गुरुतल्पगः।
व्रतेनैकेन शुध्यन्ति महापातकिनश्च ये॥ ३
यागस्थं क्षत्रियं हत्वा वैश्यं हत्वा तु याजकम्।
एतदेव व्रतं कुर्य्यादात्रमं विनिदूषकः॥ ४
कूटसाक्ष्यं तथैवोक्त्वा निक्षेपञ्च प्रहृत्य च।
एतदेव व्रतं कुर्य्याच्छत्वा च शरणागतम्॥ ५
आहिताग्निः स्त्रियं हत्वा मित्रं हत्वा तथैव च।
हत्वा गर्भमविज्ञातमेतदेव व्रतं चरेत्॥ ६
व्रतस्थञ्च द्विजं हत्वा पार्थिवञ्चाकृताश्रमम्।
एतदेव व्रतं कुर्य्याद्द्विगुणञ्च विशुद्धये॥ ७
क्षत्रियस्य तु पादोनं तदर्द्धं वैश्यघातने।
अर्द्धमेव सदा कुर्य्यात् स्त्रीवधे पुरुषस्तथा॥ ८
पादन्तु शूद्रहत्यायामुदक्यागमने तथा।
गोवधे च तथा कुर्य्यात् परदारगतस्तथा॥ ९
पशून् हत्वा तथा ग्राम्यान् मासं कुर्य्याद्विचक्षणः।
आरण्यानां वधे चैव तदर्द्धन्तु विधीयते॥ १०
हत्वा द्विजं तथा सर्पं जलेशयविलेशयौ।
सप्तरात्रं तथा कुर्य्याद्व्रतन्तु ब्राह्मणस्तथा॥ ११

अनथ्यान्तु शतं हत्वा साध्वां दशशतं तथा।
ब्रह्महत्याव्रतं कुर्य्यात् पूर्णं संवत्सरं तथा॥ १२
यस्य यस्य च वर्णस्य वृत्तिच्छेदं समाचरेत्।
तस्य तस्य वधप्रोक्तं प्रायश्चित्तं समाचरेत्॥ १२
अपहृत्य तु वर्णानां भुवमेव प्रमादतः।
प्रायश्चित्तमथ प्रोक्तं ब्राह्मणानुमतं चरेत्॥ १४
गोऽजाश्वस्यापहरणे सीमानां रजतस्य च।
जलापहरणे चैव कुर्य्यात् संवत्सरं व्रतम्॥ १५
तिलानां धान्यवस्त्राणां शस्त्राणामामिषस्य च।
संवत्सरार्द्धं कुर्व्वीत व्रतमेतत् समाहितः॥ १६
तृणकाष्ठे च तक्राणां रसानामपहारकः।
मासमेकं व्रतं कुर्य्याद्दन्तानां सर्पिषां तथा॥ १७
लावणानां गुड़ानाञ्च मूलानां कुसुमस्य च।
मासार्द्धन्तु व्रतं कुर्य्यादेतदेव समाहितः॥ १७
लौहानां वैदलानाञ्च सूत्राणां चर्म्मणां तथा।
एकरात्रं व्रतं कुर्य्यात्तद्वदेव समाहितः॥ १९
भुक्त्वा पलाण्डुं लशुनं मद्यञ्च कवकानि च।
नारं मलं तथा मांसं विड्वराहं खरं तथा॥ २०
गौधेरकुञ्जरोष्ट्रञ्च सर्व्वं पञ्चनखं तथा।
क्रव्यादं कुक्कुटं ग्राम्यं कुर्य्यात् संवत्सरं व्रतम्॥ २१
भक्ष्याः पञ्चनखस्त्वेते गोधाकच्छपशल्लकाः।
खङ्गश्च शशकश्चैव तान् हत्वा तु चरेद्व्रतम्॥ २२
हंसं मद्गुरकं काकं काकोलं खञ्जरीटकम्।
मत्स्यादांश्च तथा मत्स्यान् बलाकाशुकसारिकाः॥ २३

चक्रवाकं प्लवं कोकं मण्डूकं भुजगं तथा।
माममेतद्व्रतं कुर्य्यान्नात्र कार्य्या विचारणा॥ २४
राजीवान् सिंहतुण्डांश्च शकुलांश्च तथैव च।
पाठीनरोहितौ भक्ष्यौ मत्स्येषु परिकीर्त्तितौ॥ २५
जलेचरांश्च जलजान् मुखपादान् सुविष्किरान्।
रक्तपादान् जालपादान् सप्ताहं व्रतमाचरेत्॥ २६
तित्तिरिञ्च मयूरञ्च लावकञ्च कपिञ्जरम्।
वार्द्ध्रीणसं वर्त्तकञ्च भक्ष्यानाह यमः सदा॥ २७
भुक्त्वा चैवोभयदतं तथैकशफदंष्ट्रिणः।
तथा भुक्त्वा तु मासं वै मासार्द्धं व्रतमाचरेत्॥ २८
स्वयं मृतं वृथामांसं माहिषं वाजमेव च।
गोश्च क्षीरं विवत्साया महिष्याश्च तथा पयः॥ २९
सन्धिन्यमेध्यं भक्षित्वा पक्षन्तु व्रतमाचरेत्।
क्षीराणि यान्यभक्ष्याणि तद्विकाराशने बुधः॥ ३०
सप्तरात्रं व्रतं कुर्य्याद् यदेतत् परिकीर्त्तितम्।
लोहितान् वृक्षनिर्य्यासान् व्रणानां प्रभवांस्तथा॥ ३१
केवलानि तथान्नानि तथा पर्य्युषितञ्च यत्।
गुड़पक्वं तथा भुक्त्वा त्रिरात्रन्तु व्रती भवेत्॥ ३२
दधिभक्ताच्च शुक्तेषु यच्चान्यद्दारुसम्भवम्॥
गुड़युक्तं भक्षयित्वा तक्रं निन्द्यमिति श्रुतिः॥ ३३
यवगोधूमजं सर्व्वं विकाराः पयसाश्च ये।
राजवाह्यञ्च कुल्यञ्च भैक्ष्यं पर्य्युषितं भवेत्॥ ३४
सजीवपक्वमांसञ्च सर्व्वं यत्नेन वर्ज्जयेत्।
संवत्सरं व्रतं कुर्य्यात् प्राश्यैतान् ज्ञानतस्तथा॥ ३५

शूद्रान्नं ब्राह्मणो भुक्त्वा तथा रङ्गावतारिणः।
वद्धस्य चैव चौरस्य वोरायाश्च तथा स्त्रियः॥ ३६
कर्म्मकारस्य वेणस्य कौरस्य पतितस्य च।
रुक्मकारस्य तक्ष्णस्य तथा वार्द्धुषिकस्य च॥ ३७
कदर्य्यस्य नृशंसस्य वेश्यायाः कितवस्य च।
गणान्नं भूमिपालान्नमन्नञ्चैवास्त्रजीविनः॥ ३८
सौनकान्नं सूतिकान्नं भुक्त्वा मासं व्रतं चरेत्।
शूद्रस्य सततं भुक्त्वा षण्मासान् व्रतमाचरेत्॥ ३९
वैश्यस्य च तथा स्त्रीणां मासमेकं व्रतं चरेत्।
क्षत्रियस्य तथा भुक्त्वा द्वौ मासौ च व्रतं चरेत्॥ ४०
ब्राह्मणस्य तथा भुक्त्वा मासमेकं समाचरेत्।
अपः सुराभाजनस्थाः पीत्वा पक्षं व्रती भवेत्॥ ४१
शूद्रोच्छिष्टाशने मासं पक्षमेकं तथा विशः।
क्षत्रियस्य तु सप्ताहं ब्राह्मणस्य तथा दिनम्॥ ४२
अथाश्राद्धाशने विद्वान् मासमेकं व्रती भवेत्।
परिवित्तिः परिवेत्ता यया च परिविद्यते॥ ४३
व्रतं संवत्सरं कुर्य्याद्दातृयाजकपञ्चमः।
शुनोच्छिष्टं तथा भुक्त्वा मासमेकं व्रती भवेत्॥ ४४
दूषितं केशकोटैश्च मूषिकानकुलेन च।
मक्षिकामशकेनापि त्रिरात्रन्तु व्रती भवेत्॥ ४५
वृथाकृशरसंयावपायसापूपशष्कुलीः।
भुक्त्वा त्रिरात्रं कुर्व्वीत व्रतमेतत् समाहितः॥ ४६
नीत्या चैव क्षतो विप्रः शुना दष्टस्तथैव च।
त्रिरात्रन्तु व्रतं कुर्य्यात् पंश्चलीदशनक्षतः॥ ४७

पादप्रतापनं वह्नौ क्षिप्त्वा वह्नौ तथाप्यधः ।
कुशैः प्रमृज्य पादौ च दिनमेकं व्रतं चरेत् ॥ ४८
क्षत्रियस्तु रणे हत्वा पृष्ठं प्राणपरायणम् ।
संवत्सरव्रतं कुर्य्याच्छित्वा पिप्पलपादपम् ॥ ४९
दिवा च मैथुनं कृत्वा स्नात्वा दुष्टजले तथा ।
नग्नां परस्त्रियं दृष्ट्वा दिनमेकं व्रती भवेत् ॥ ५०
क्षिप्त्वाग्नावशुचि द्रव्यं तद्वदम्भसि मानवः ।
मासमेकं व्रतं कुर्य्यादपक्रुध्य तथा गुरुम् ॥ ५१
तथा विशेषजं पीत्वा पानीयं ब्राह्मणस्तथा ।
त्रिरात्रन्तु व्रतं कुर्य्याद्वामहस्तेन वा पुनः ॥ ५२
एकपङ्क्त्युपविष्टेषु विषमं यः प्रयच्छति ।
स च तावदसौ पक्षं प्रकुर्य्याद् ब्राह्मणो व्रतम् ॥ ५३
धारयित्वा तुलाञ्चैव विषमं वनिजस्तथा ।
सुरालवणपात्रेषु भुक्त्वा चौरं व्रतं चरेत् ॥ ५४
विक्रीय पाणिनो मद्यस्तिलानि च तथाचरेत् ॥ ५५
हुङ्कारं ब्राह्मणस्योक्त्वा हुङ्कारञ्च गरीयसः ।
दिनमेकं व्रतं कुर्य्यात् प्रयतः सुसमाहितः ॥ ५६
प्रेतस्य प्रेतकार्य्याणि कृत्वा वै धनहारकः ।
वर्णानां यद्व्रतं प्रोक्तं तद्व्रतं प्रयतश्चरेत् ॥ ५७
कृत्वा पापं न गूहेत गुह्यमानं हि वर्द्धते ।
कृत्वा पापं बुधः कुर्य्यात् पर्षदानुमतं व्रतम् ॥ ५८
स्थित्वा च श्वापदाकीर्णे बहुव्याधमृगे वने ।
न ब्राह्मणो व्रतं कुर्य्यात् प्राणबाधभयात् सदा ॥ ५९

सतो हि जीवतो जीवं सर्व्वपापमपोहति ।
अतः कृच्छ्रैस्तथा दानैरित्याह भगवान् यमः ॥ ६०
शरीरं धर्म्मसर्व्वस्वं रक्षणीयं प्रयत्नतः ।
शरीरात्स्रवते धर्म्मः पर्व्वतात् सलिलं यथा ॥ ६१
आलोक्य सर्व्वशास्त्राणि समेत्य ब्राह्मणैः सह ।
प्रायश्चित्तं द्विजो दद्यात् स्वेच्छया न कदाचन ॥ ६२
इति शङ्खीये धर्म्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

अष्टादशोऽध्यायः ।

त्र्यहं त्रिषवणस्नाने प्रकुर्य्यादघमर्षणम् ।
निमज्ज्य नक्तं सरिति न भुञ्जीत दिनत्रयम् ॥ १
वीरासनं सदा तिष्ठेद्गाश्च दद्याच्च पयस्विनीम् ।
अघमर्षणमित्येतत् व्रतं सर्व्वाघनाशनम् ॥ २
त्र्यहं सायं त्र्यहं प्रातस्त्र्यहमद्यादयाचितम् ।
परं त्र्यहञ्च नाश्नीयात् प्राजापत्यं चरन् व्रतम् ॥ ३
त्र्यहमुष्णं पिबेदापस्त्र्यहमुष्णं घृतं पिबेत् ।
त्र्यहमुष्णं पयः पीत्वा वायुभक्षी दिनत्रयम् ॥ ४
तप्तकृच्छ्रं विजानीयादेतदुक्तं सदा व्रतम् ।
द्वादशेनोपवासेन पराकः परिकीर्त्तितः ॥ ५
विधिनोदकसिद्धानि समश्नीयात् प्रयत्नतः ।
शक्तून् हि सोदकान् मासं कृच्छ्रं वारुणमुच्यते ॥ ६
बिल्वैरामलकैर्वापि कपित्थैरथवा शुभैः ।
मासेन लोकेऽतिकृच्छ्रः कथ्यते द्विजसत्तमैः ॥ ७

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम्।
एकरात्रोपवासन्तु कृच्छ्रं सान्तपनं स्मृतम् ॥ ८
व्रतैस्तु त्र्यहमभ्यस्तैर्म्महासान्तपनं स्मृतम्।
पादद्वयं तथा त्यक्त्वा शक्तूनां परिवासनात्।
उपवासान्तराभ्यासात् तुलापुरुष उच्यते ॥ ९
गोपुरीषाशनो भूत्वा मासं नित्य समाहितः।
व्रतन्तु वार्द्धिकं कुर्य्यात् सर्व्वपापापनुत्तये ॥ १०
ग्रासं चन्द्रकलावृद्धा प्राश्नीयाद्वर्द्धयन् सदा।
ह्रासयंस्तु कलाहानौ व्रतं चान्द्रायणं स्मृतम् ॥ ११
मन्त्रं विद्वान् जपेद्धत्वा जुहुयाच्चैव शक्तितः।
अयं विधिस्तु विज्ञेयः सुधीभिर्विमलात्मभिः।
पापात्मनस्तु पापेभ्यो नात्र कार्य्या विचारणा ॥ १२
शङ्खप्रोक्तमिदं शास्त्रं योऽधीते प्रयतः सुधीः।
सर्वपापविनिर्म्मुक्तः स्वर्गलोके महीयते ॥ १३

इति शङ्खीये धर्म्मशास्त्रेऽष्टादशोऽध्यायः ॥ १८

गौतमसंहिता ।

प्रथमोऽध्यायः ।

वेदो धर्म्ममूलं तद्विदाञ्च स्मृतिशीले, दृष्टो धर्म्मव्यतिक्रमः साहसञ्च महतां, न तु दृष्टोऽर्थो वरदौर्बल्यात्, तुल्यबलविरोधे विकल्पः। उपनयनं ब्राह्मणस्याष्टमे नवमे, पञ्चमे वा काम्यं, गर्भादिः सङ्ख्या वर्षाणां, तद्द्वितीयं जन्म। तद्यस्मात् स आचार्य्यो वेदानुवचनाच्च। एकादश-द्वादशयोः क्षत्रिय-वैश्ययोः। आषोड़शाद्‌ब्राह्मणस्यापतिता सावित्री, द्वाविंशते राजन्यस्य, द्व्यधिकाया वैश्यस्य। मौञ्जीज्यामौर्व्वीसौत्र्यो मेखलाः, क्रमेण कृष्णरुरुवस्ताजिनानि वासांसि, शाणचौम-चीरकुतपाः, सर्व्वेषां कार्पासञ्चाविकृतम्। काषायमप्येके। वार्क्षं ब्राह्मणस्य, माञ्जिष्ठहारिद्रे इतरयोः। वैल्वपालशौ ब्राह्मणस्य दण्डावश्वत्थपैलवौ शेषे, यज्ञिया वा सर्व्वेषामपीरिता यूपचक्राः सवल्कला (सशल्कला) मूर्द्धललाटनासाग्रप्रमाणाः। मुण्डजटिलशिखाजटाश्च। द्रव्यहस्त उच्छिष्टोऽनिधायाचामेद्-द्रव्यशुद्धिः, परिमार्ज्जनप्रदाहतक्षणनिर्णेजनानि तैजसमार्त्तिक-दारवतान्तवानां, तैजसवदुपलमणिशंखशुक्तीनां, दारुवदस्थि-भूम्योरावपनञ्च, भूमिवच्चैलवद्रज्जुविदलचर्म्मणामुत्सर्गो वात्यन्तो-पहतानाम्। प्राङ्मुख उदङ्मुखो वा शौचमारभेत्। शुचौ देशे आसीनो दक्षिणं बाहुं जान्वन्तरा कृत्वा यज्ञोपवीत्या मणिबन्धनात् पाणी प्रक्षाल्य वाग्यतो हृदयस्पृशस्त्रिश्चतुर्व्वाप

आचामेद्‌द्भिः प्रमृज्यात् पादौ, चाभ्युक्षेत् खानि, चोपस्पृशे-च्छीर्षख्यानि मूर्द्धनि च दद्यात्। सुप्त्वा भुक्त्वा क्षुत्वा च पुनः। दन्तश्लिष्टेषु दन्तवदन्यत्र जिह्वाभिमर्षणात्। प्राक्‌च्युतेरित्येके। च्युतेष्वास्नाववद्विद्यान्निगिरन्नेव तच्छुचिः। न मुख्या विप्रुष उच्छिष्टं कुर्वन्ति ताश्चेदङ्गे निपतन्ति। लेपगन्धापकर्षणे शौच-समेध्यस्य। तदद्भिः पूर्वं मृदा च मूत्रपुरीषरेतोविस्रंसनाभ्य-वहारसंयोगेषु च यत्र चाम्नायो विदध्यात्। पाणिना सव्यमुप-संगृह्याङ्गुष्ठमधीहि भो इत्यामन्त्रयेत गुरुः। तत्र चक्षुर्मनः-प्राणोपस्पर्शनं दर्भैः; प्राणायामास्त्रयः पञ्चदशमात्राः। प्राक्तने-न्वासनञ्च ओँपूर्वा व्याहृतयः पञ्चसप्तान्ताः। गुरोः पादोपसंग्रहणं प्रातर्ब्रह्मानुवचने चाद्यन्तयोरनुज्ञात उपविशेत्। प्राङ्मुखो दक्षिणतः शिष्य उदङ्मुखो वा सावित्र्यनुवचनमादितो ब्रह्मण आदाने ओँकारस्याऽन्यत्रापि। अन्तरागमने पुनरुपसदनं श्वनकुलसर्पमण्डूकमार्ज्जाराणां त्र्यहमुपवासो विप्रवासश्च; प्राणायाम् घृतप्राशनञ्चेतरेषाम्। श्मशानाध्ययने चैवं चैवम्।

इति गौतमीये धर्म्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

प्रागुपनयनात् कामचारवादभक्षोऽहुतोऽब्रह्मचारी यथोप-पादमूत्रपुरीषो भवति; नास्याचमनकल्पो विद्यतेऽन्यत्रापो-मार्ज्जनप्रधावनावोक्षणेभ्यो। न तदुपस्पर्शनाशौचं न त्वेवैनमग्नि-हवनबलिहरणयोर्नियुञ्ज्यान्न ब्रह्माभिव्याहारयेदन्यत्र स्वधानि-नयनात्। उपनयनादिर्नियमः। उक्तं ब्रह्मचर्य्यमग्नीन्धन-

भैक्षचरणं सत्यवचनमपामुपस्पर्शनम्। एके गोदानादि। बहिः सन्ध्यार्थंस्तातिष्ठेत् पूर्व्वं मासीतोत्तरां सज्योतिष्या ज्योतिषो दर्शनाद्वाग्यतः। नादित्यमीक्षेत, वर्ज्जयेन्मधुमांसगन्धमाल्य-दिवास्वप्नाञ्जनाभ्यञ्जनयानोपानच्छत्रकामक्रोध-लोभमोहवाद्य-वादनस्नानदन्तधावनहर्षनृत्यगीतपरिवादभयानि गुरुदर्शने कर्णप्रावृतावसक्थिकायाश्रयणपादप्रसारणानि निष्ठीवितहसित-विजृम्भितास्फोटनानि स्त्रीप्रेक्षणालम्भने मैथुनशङ्कायां द्यूतं हीनवर्णसेवामदत्तादानं हिंसाम् आचार्य्यतत्पुत्रस्त्रीदीक्षित-नामानि शुष्कां वाच मद्यं नित्यं ब्राह्मणः। अधःशय्याशायी पूर्व्वोत्थायी जघन्यसंवेशी वाग्बाहूदरसंयतः। नामगोत्रे गुरोः समानतो निर्द्दिशेत्। अर्च्चिते श्रेयसि चैवम्। शय्यासन-स्थानानि विहाय प्रतिश्रवणमभिक्रमणं वचनाद्दृष्टेनाधःस्थाना-सनस्तिर्य्यग्वा तत्सेवायाम्। गुरुदर्शने चोत्तिष्ठेत, गच्छन्त-मनुव्रजेत्, कर्म्म विज्ञाप्याख्यायाहूताध्यायी युक्तः प्रियहितयो-स्तद्भार्य्यापुत्रेषु चैवम्। नोच्छिष्टाशनस्नपनप्रसाधनपादप्रक्षाल-नोन्मर्द्दनोपसंग्रहणानि। विप्रोष्योपसंग्रहणं गुरुभार्य्याणां तत्-पुत्रस्य च। नैके युवतीनाम्। व्यवहारप्राप्तेन सार्व्ववर्णिकं भैक्षचरणमभिशस्तपतितवर्ज्जम्। आदिमध्यान्तेषु भवच्छब्दः प्रयोज्यो वर्णानुपूर्व्वेण। आचार्य्यज्ञातिगुरुस्वेष्वलाभेऽन्यत्र। तेषां पूर्व्वं परिहरन् निवेद्य गुरवेऽनुज्ञातो भुञ्जीत। असन्निधौ तद्भार्य्यापुत्रसब्रह्मचारिसद्भ्यः। वाग्यतस्तृप्यन्नलोलुप्यमानः सन्निधायोदकं स्पृशेत्। शिष्यशिष्टिरवधेनाशक्तो रज्जुवेणुविद-लाभ्यां तनुभ्यामन्येन घ्नन् राज्ञा शास्यः। द्वादशवर्षाण्येकैक-वेदे ब्रह्मचर्य्यं चरेत् प्रतिद्वादशवर्षेषु ग्रहणान्तं वा। विद्यान्ते

गुरुरर्थे निमन्त्र्य ततः कृतानुज्ञानस्य स्नानम्। आचार्य्यः श्रेष्ठो गुरूणां मातेत्येके मातेत्येके।

इति गौतमीये धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः।

तस्याश्रमविकल्पमेके ब्रुवते ब्रह्मचारी गृहस्थो भिक्षुर्वैखानस इति तेषां गृहस्थो योनिरप्रजनत्वादितरेषाम्। तथोक्तं ब्रह्मचारिण आचार्य्याधीनत्वमान्तं गुरोः कर्म्मशेषेण जपेत्। गुर्व्वभावे तदपत्यवृत्तिस्तदवृत्ते सब्रह्मचारिण्यग्नौ वा। एवंवृत्तो ब्रह्मलोकमवाप्नोति जितेन्द्रियः। उत्तरेषाञ्चैतदविरोधी। अनिचयो भिक्षुरूर्द्ध्वरेता ध्रुवशीलो वर्षासु भिक्षार्थी ग्राममियात्। जघन्यमनिवृत्तं चरेत्। निवृत्ताशीर्व्वाक्चक्षुःकर्म्मसंयतः। कौपीनाच्छादनार्थं वासो विभृयात्। प्रहीणमेके निर्णेजनाविप्रयुक्तम्। ओषधिवनस्पतीनामङ्गमुपाददीत। न द्वितीयामुपहर्त्तुं रात्रिं ग्रामे वसेत्। मुण्डः शिखी वा वर्ज्जयेज्जीववधम्। समो भूतेषु हिंसानुग्रहयोरनारम्भी। वैखानसो वने मूलफलाशी तपःशीलः श्रावणकेनाग्निमाधायाग्राम्यभोजी देवपितृमनुष्यभूतर्षिपूजकः सर्व्वातिथिः प्रतिसिद्धवर्ज्जं भैक्षमप्युपयुञ्जीत, न फालकृष्टमधितिष्ठेद्, ग्रामञ्च न प्रविशेज्जटिलचीराजिनवासा नातिशयं भुञ्जीत। एकाश्रमं त्वाचार्य्याः प्रत्यक्षविधानाद्गार्हस्थस्य गार्हस्थस्य।

इति गौतमीये धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः।

गृहस्थः सदृशीं भार्य्यां विन्देतानन्यपूर्वां यवीयसीम। असमानप्रवरैर्विवाह ऊर्द्ध्वं सप्तमात् पितृबन्धुभ्य बीजिनश्च मातृबन्धुभ्यः पञ्चमात्। ब्राह्मी विद्याचारित्रबन्धुशीलसम्पन्नाय दद्यादाच्छाद्यालङ्कृताम् [१]। संयोगमन्त्रः प्रजापत्ये सह धर्म्मं चरतामिति [२]। आर्षे गोमिथुनं कन्यावते दद्यात् [३]। अन्तर्वेद्यृत्विजे दानं दैवः [४]। अलङ्कृत्येच्छन्त्या स्वयं संयोगो गान्धर्व्वः [५]। वित्तेनानतिस्त्रीमतामासुरः [६]। प्रसह्यादाना-द्राक्षसः [७]। असंविज्ञानोपसङ्गमनां पैशाचः [८]। चत्वारो धर्म्म्या प्रथमाः षड़ित्येके। अनुलोमानन्तरैकान्तरद्व्यन्तरासु जाताः सवर्णाम्बष्ठाग्रनिषाददौष्मन्तपारशवाः। प्रतिलोमासु सूतमागधायोगवक्षत्तृवैदेहकचाण्डालाः। ब्राह्मण्यजीजनत् पुत्रान् वर्णेभ्य आनुपुर्व्याद् ब्राह्मणसूतमागधचण्डालान् तेभ्य एव क्षत्रिया मूर्द्धावसिक्तक्षत्रियधीवरपुक्काशान्, तेभ्य एव वैश्या भृज्यकण्ठकमाहिष्यवैश्यवैदेहान तेभ्य एव पारशवयवनकरण-शूद्रान् शूद्रत्यके। वर्णान्तरगमनमुत्कर्षाभ्यां सप्तमेन पञ्चमेन चाचार्य्याः। सृष्टान्तरजातानाञ्च प्रतिलोमस्तु धर्म्महीनाः शूद्रायाञ्च असमानायाञ्च शूद्रात् प्रतितर्वृत्तिरन्त्यः पापिष्ठः। पुनान्ति साधवः पुत्रास्त्रिपौरुषानार्षाद्दश, दैवाद्दशैव, प्राजा-पत्याद्दश, पूर्वान दश वरानात्मानञ्च ब्राह्मीपुत्राः ब्राह्मीपुत्राः।

इति गौतमीये धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः।

ऋतावुपेयात् सर्व्वत्र वा प्रतिषिद्धवर्ज्जम्। देवपितृमनुष्यभूतर्षिपूजको नित्यस्वाध्यायः। पितृभ्यश्चोदकदानं यथोत्साहमन्यद्भार्य्यादिरग्निर्दायादिर्वा। तस्मिन् गृह्याणि देवपितृमनुष्ययज्ञाः स्वाध्यायश्च। बलिकर्म्माग्नावग्निर्धन्वन्तरिर्विश्वेदेवाः प्रजापतिः स्विष्टकृदितिहोमः। दिग्देवताभ्यश्च यथास्वं द्वारेषु मरुद्भ्यो गृहदेवताभ्यो प्रविश्य ब्रह्मणे मध्ये अद्भ्य उदकुम्भे आकाशायेत्यन्तरिक्षे नक्तञ्चरेभ्यश्च सायम्। स्वस्तिवाच्य भिक्षादानप्रश्नपूर्वन्तु ददातिषु चैवं धर्म्मेषु समद्विगुणसाहस्रानन्त्यानि फलान्यब्राह्मणब्राह्मणश्रोत्रियवेदपारगेभ्यः। गुर्वर्थनिवेशौषधार्थवृत्तिक्षीणयक्ष्यमाणाध्ययनाध्वसंयोगवैश्वजितेषु द्रव्यसंविभागो बहिर्वेदि भिक्षमाणेषु कृतान्नमितरेषु। प्रतिश्रुत्याप्यधर्म्मसंयुक्ताय न दद्यात्। क्रुद्धहृष्टभीतार्त्तलुब्धबालस्थविरमूढ़मत्तोन्मत्तवाक्यान्यनृतान्यपातकानि। भोजयेत् पूर्व्वमतिथिकुमारव्याधितगर्भिणीसुवासिनीस्थविरान् जघन्यांश्च। आचार्य्यपितृसखीनान्तु निवेद्य वचनक्रिया ऋत्विगाचार्य्यश्वशुरपितृव्यमातुलानामुपस्थाने मधुपर्कः संवत्सरे पुनः पूजिता यज्ञविवाहयोरर्वाक् राज्ञश्च श्रोत्रियस्य। अश्रोत्रियस्यासनोदके श्रोत्रियस्य तु पाद्यमर्घ्यमन्नविशेषांश्च प्रकारयेन्नित्यं वा संस्कारविशिष्टं मध्यतोऽन्नदानमवैद्यसाधुवृत्ते विपरीते तु तृणोदकभूमिः स्वागतमन्ततः पूज्यानत्याशश्च शय्यासनावसथानुव्रज्योपासनानि सदृक्श्रेयसोः समान्यल्पशोऽपि हीने असमानग्रामोऽतिथिरैकरात्रिकोऽधिवृक्षसूर्य्योपस्थायी कुशलानामयारोग्या-

षामनुप्रश्नोऽथं शूद्रस्याब्राह्मणस्यानतिथिरब्राह्मणो यज्ञे संवृत-श्चेत् भोजनन्तु क्षत्रियस्योर्द्ध ब्राह्मणेभ्योऽन्यान् भृत्यैः सहानृशंसार्थमानृशंसार्थम्।

इति गौतमीये धर्म्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः।

पादोपसंग्रहणं गुरुसमवायेऽन्वहम्। अभिगम्य तु विप्रोष्य मातृपितृतद्बन्धूनां पूर्व्वजानां विद्यागुरूणां तत्तद्गुरूणाञ्च सन्निपाते परस्य। नाम प्रोच्याहमयमित्यभिवादोऽज्ञसमवाये स्त्रीपुंयोगेऽभिवाददतोऽनियममेके नाविप्रोष्य स्त्रीणाममातृपितृव्य-भार्य्याभगिनीनां नोपसंग्रहणं भ्रातृभार्य्याणां श्वश्र्वाश्च। ऋत्विक्श्वशुरपितृव्यमातुलानान्तु यवीयसां प्रत्युत्थानमनभि-वाद्यास्तथान्यः पूर्व्वः पौरोऽशीतिकावरः शूद्रोऽप्यपत्यसमेना-वरोऽपार्य्यः शूद्रेण नाम चास्य वर्ज्जयेद्राज्ञश्चाजपः प्रेष्यो भो भवन्निति वयस्यः समानेऽहनि जातो दशवर्षवृद्धः पौरः पञ्चभिः कलाभरः श्रोत्रियश्चारणस्त्रिभिः राजन्यो वैश्यकर्म्मविद्याहीनो दीक्षितस्य प्राक् क्रयात्। वित्तबन्धुकर्म्मजातिविद्यावयांसि मान्यानि परबलीयांसि श्रुतस्तु सर्व्वेभ्यो गरीयस्तन्मूलत्वाद्धर्म्मस्य श्रुतेश्च। चक्रिदशमीस्थानुग्राह्यवधूस्नातकराजभ्यः पथो दानं राज्ञो तु श्रोत्रियाय श्रोत्रियाय।

इति गौतमीये धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः ।

आपत्कल्पो ब्राह्मणस्याब्राह्मणाद्विद्योपयोगोऽनुगमनं शुश्रूषा-समाप्तेर्ब्राह्मणा गुरुर्यजनाध्यापनप्रतिग्रहाः सर्व्वेषां पूर्व्वः पूर्व्वो गुरुस्तदलाभे चत्रवृत्तिस्तदलाभे वैश्यवृत्तिः । तस्यापण्यं गन्ध-रसकृतान्नतिलशाणक्षौमाजिनानि रक्तनिर्णिक्ते वाससी क्षीरञ्च सविकारं मूलफलपुष्पौषधमधुमांसतृणोदकापथ्यानि पशवश्च हिंसासंयोगे पुरुषवमाकुमारीहेतवश्च नित्यं भूमिव्रीहियवा-जाव्यश्व ऋषभधेन्वनडुहश्चैके । विनिमयस्तु रसानां रसैः पशूनाञ्च न लवणाकृतान्नयास्तिलानाञ्च समेनामेन तुपक्वस्य सम्प्रत्यर्थे सर्व्वथातुवृत्तिरशक्तावशूद्रेण तदप्येके प्राणसंशये तद्वर्ण-सङ्कराऽभक्ष्यतायमस्तु । प्राणसंशये ब्राह्मणोऽपि शस्त्रमाददीत राजन्यो वैश्यकर्म्म वैश्यकर्म्म ।

इति गौतमीये धर्म्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

अष्टमोऽध्यायः ।

द्वौ लोके धृतव्रतौ राजा ब्राह्मणश्च बहुश्रुतस्तयो । स्तुर्विधस्य मनुष्यजातस्यान्तः संज्ञानां चलनतपनसर्पणानामायत्तं जीवनं प्रसूतिरक्षणमसङ्करो धर्म्मः । स एव बहुश्रुतो भवति लोकवेद-वेदाङ्गविद्वाकोवाक्येतिहास-पुराण-कुशलस्तदपेक्षस्तद्वृत्तिश्चत्वा-रिंशता संस्कारैः संस्कृतस्त्रिषु कर्म्मस्वभिरतः षट्सु वासामय-चारिकेष्वभिविनीतः षड्भिः परिहार्य्यो राज्ञा वध्यश्चावध्यश्चा-दण्ड्यश्चाबहिष्कार्य्यश्चापरिवाद्यश्चापरिहार्य्यश्चेति । गर्भाधान-

पं, सवनसीमन्तोन्नयनजातकर्म्म नामकरणान्नप्राशनचौड़ोपनयनं चत्वारि वेदव्रतानि स्नानं सहधर्म्मचारिणीसंयोगः पञ्चानां यज्ञानामानुष्ठानं देव-पितृ मनुष्य भूत ब्रह्मणामितेषाञ्चाष्टका-पार्वणश्राद्धश्रावण्याग्रहायणीचैत्राश्वयुजीति सप्त पाकयज्ञसंस्था अग्न्याधेयमग्निहोत्रदर्शपौर्णमासावग्रहणं चातुर्म्मास्यनिरुढ़पशु-बन्धसौत्रामणीति सप्त हविर्यज्ञसंस्था अग्निष्टोमोऽत्यग्नियोम उक्थः षोड़शि वाजपेयोऽतिरात्रोऽप्तोर्य्यामि इति सप्त सोम-संस्था इत्येते चत्वारिंशत् संस्काराः। अथाष्टावात्मगुणाः दया सर्वभूतेषु क्षान्तिरनसूया। शौचमनायासो मङ्गलमकार्पण्यम-स्पृहेति यस्यैते न चत्वारिंशत् संस्कारा न वाष्टावात्मगुणा न स ब्राह्मणः सायुज्यं सालोक्यञ्च गच्छति। यस्य तु खलु संस्काराणामेकदेशोऽप्यष्टावात्मगुणा अथ स ब्रह्मणः सायुज्यं सालोक्यञ्च गच्छति गच्छति।

इति गौतमीये धर्म्मशास्त्रे अष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

स विधिपूर्वं स्नात्वा भार्य्यामभिगम्य यथोक्तान् गृहस्थ-धर्म्मान् प्रयुञ्जान इमानि व्रतान्यनुकर्षेत्। स्नातको नित्यं शुचिः सुगन्धः स्नानशीलः सति विभवे न जीर्णमलवद्वासाः स्यान्न रक्तामलवदन्यधृतं वा वासो बिभृयान्न स्रगुपानहौ निर्णिक्तम-शक्तौ न रुढ़श्मश्रुरकस्मादग्निमपश्च युगपद्धारयेन्नाञ्जलिना पिबेन्न तिष्ठन्नुद्धृतोदकेनाचामेन्न शूद्राशुच्येकपाण्यावर्जितेन न वाय्वग्निविप्रादित्यापो देवता गाश्च प्रतिपश्यन् वा मूत्रपुरीषा-

मिथ्यान्युदस्येनैव देवताः प्रति पादौ प्रसारयेन्न पर्णलोष्ट्राश्मभि-
र्मूत्रपुरीषापाकर्षणं कुर्य्यान्न भस्मकेशतुषकपालान्याधितिष्ठे-
न्न म्लेच्छाशुच्यधार्म्मिकैः सह सम्भाषेत सम्भाष्य पुण्यकृतो मनसा
ध्यायेद्ब्राह्मणेन वा सह सम्भाषेतः। अधेनुं धेनुभव्येति
ब्रूयादभद्रं भद्रमिति कपालं भगालमिति मणिधनुरितीन्द्र-
धनुः। गां धयन्तीं परस्मै नाचक्षीत न चैनां वारयेन्न मिथुनी-
भूत्वा शौचं प्रति विलम्बेत न च तस्मिन् शयने स्वाध्याय-
मधीयीत नचापररात्रमधीत्य पुनः प्रतिसंविशेन्नाकल्यां नारी-
मभिरमयेन्न रजस्वलां न चैनां श्लिष्येन्न कन्यामग्निमुखोपधमन-
विगृह्यवाद--वहिर्गन्धमाल्य--धारण पापीयसावलेखनभार्य्यासह-
भोजनाञ्जन्त्यवेक्षणकुद्वारप्रवेशनपादधावनासन्दिग्धस्थभोजन-न-
दीबाहुतरण वृक्षविषमारोहणावरोहणप्राणव्यवस्थानानि च
वर्ज्जयेन्न सन्दिग्धां नावमधिरोहेत्। सर्व्वत एवात्मानं गोपायेन्न
प्रावृत्य शिरोऽहनि पर्य्यटेत् प्रावृत्य तु रात्रौ। मूत्रोच्चारे च न
भूमावनन्तर्द्धाय नाराच्चावसथान्न भस्मकरीषकृष्टच्छायापथि-
काम्येषु उभे मूत्रपुरीषे दिवा कुर्य्यादुदङ्मुखः सन्ध्ययोश्च रात्रौ
तु दक्षिणामुखः पालाशवासनं पादुके दन्तधावनमिति वर्ज्जयेत्।
सोपानत्काशनासनशयनाभिवादननमस्कारान् वर्ज्जयेत्। न
पूर्व्वाह्णमध्यन्दिनापराह्णानफलान् कुर्य्याद्यथाशक्ति धर्म्मार्थ-
कामेभ्यस्तेषु च धर्म्मोत्तरः स्यान्न नग्नां परयोषितमीक्षेत न पदा-
सनमाकर्षेन्न शिश्नोदरपाणिपादवाक्चक्षुश्चापलानि कुर्य्याच्छेदन
भेदनविलेखनविमर्द्दनावस्फोटनानि नाकस्मात् कुर्य्यान्नोपरि
वत्सतन्त्रीं गच्छेन्न कुलस्कुलः स्यान्न यज्ञमवृतो गच्छेद्दर्शनाय
तु कामं न भक्ष्यानुत्सङ्गे भक्षयेन्न रात्रौ प्रेष्याहृतमुद्धृतस्नेह-

विलपनपिण्याकमथितप्रभृतीनि चातुर्वीर्य्याणि नाश्नीयात् । सायं प्रातस्त्वन्नमभिपूजितमनिन्दन् भुञ्जीत न कदाचिद्रात्रौ नग्नः स्वपेत् स्नायाद्वा । यच्चात्मवन्तो वृद्धाः सम्यग्विनीता दम्भलाभमोहवियुक्ता वेदविद आचक्षते तत् समाचरेद्‌योगक्षेमार्थमीश्वरमधिगच्छेन्नान्यमन्यत्र देवगुरुधार्म्मिकेभ्यः प्रभूतैधोदकयवसकुशमाल्योपनिष्क्रमणमार्य्यजनभूयिष्ठमनलसमृद्धं धार्म्मिकाधिष्ठितं निकेतनमावसितुं यतेत । प्रशस्तमङ्गल्यदेवतायतनचतुष्पथादीन् प्रदक्षिणमावर्त्तेत । मनसा वा तत्समग्रमाचारमनुपालयेदापत्कल्पः । सत्यधर्म्मा आर्य्यवृत्तः शिष्टाध्यापकशौचशिष्टः श्रुतिनिरतः स्यान्नित्यमहिंस्रो मृदुः दृढ़कारो दमदानशील एवमाचारो मातापितरौ पूर्वापरान् सम्बन्धान् दुरितेभ्यो मोचयिष्यन् स्नातकः शश्वद्ब्रह्मलोकान्न च्यवते न च्यवते ।

इति गौतमीये धर्म्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

दशमोऽध्यायः ।

द्विजातीनामध्ययनमिज्या दानं ब्राह्मणस्याधिकाः प्रवचनयाजनप्रतिग्रहाः पूर्वेषु नियमस्त्वाचार्य्यज्ञातिप्रियगुरुधनविद्याविनिमयेषु ब्राह्मणः सम्प्रदानमन्यत्र यथोक्तात् कृषिवाणिज्ये चास्वयंकृते कुसीदञ्च । राज्ञोऽधिकं रक्षणं सर्वभूतानां न्याय्यदण्डत्वं बिभृयाद् ब्राह्मणान् श्रोत्रियान् निरुत्साहांश्चाब्राह्मणानकरांश्चोपकुर्वाणांश्च योगश्च विजये भये विशेषेण चर्य्या च रथधनुर्भ्यां संग्रामे संस्थानमनिवृत्तिश्च न दोषो हिंसायामाहवेऽन्यत्र व्यश्वसारथ्यायुधकृताञ्जलिप्रकीर्णकेश-पराङ्मुखोपविष्ट-

स्थल-हयारूढ़-दूतगोब्राह्मण-वादिभ्यः क्षत्रियश्चेदन्यस्तमुपजीवे
तद्वृत्तिः स्यात् जेता लभेत सांग्रामिकं वित्तं वाहनन्तु रा
उद्धारश्चापृथग्जयेऽन्यत् तु यथार्हं भाजयेद्राजा राज्ञे बलिदान
कर्षकैर्दशममष्टमं षष्ठं वा पशुहिरण्ययोरप्येके पञ्चाशद्भागात्
विंशतिभागः शुल्कः पण्ये मूलफलपुष्पौषधमधुमांसतृणेन्धनानां
षष्ठं तद्रक्षणधर्म्मित्वात् तेषु तु नित्ययुक्तः स्यादधिकेन वृत्तिः
शिल्पिनो मासि मास्येकैकं कर्म्म कुर्य्युरेतेनात्मोपजीविनो
व्याख्याता नौचक्रीवन्तश्च भक्तं तेभ्यो दद्यात् पण्यं वणिग्भिर-
र्घापचये न देयं प्रनष्टमस्वामिकमधिगम्य राज्ञे प्रब्रूयुर्विख्याप्य
संवत्सरं राज्ञा रक्ष्यमूर्द्ध्वमधिगन्तुश्चतुर्थं राज्ञः शेषः स्वामी
रिक्थक्रयसंविभागपरिग्रहाधिगमेषु ब्राह्मणस्याधिकं लब्धं
क्षत्रियस्य विजितं निर्विष्टं वैश्यशूद्रयोर्निध्यधिगमो राजधनं न
ब्राह्मणस्याभिरूपस्याब्राह्मणो व्याख्यातः षष्ठं लभेतेत्येके चौरहृ-
तमुपजित्य यथास्थानं गमयेत् कोशाद्वा दद्याद्रक्ष्यं बालधनमा-
व्यवहारप्रापणात् समावृत्तेर्वा । वैश्यस्याधिकं कृषिवणिक्पाशु-
पाल्यकुसीदम् । शूद्रश्चतुर्थो वर्ण एकजातिस्तस्यापि सत्यम-
क्रोधः शौचमाचमनार्थे पाणिपादप्रक्षालनमेवैके श्राद्धकर्म्म
भृत्यभरणं स्वदारवृत्तिः परिचर्य्या चोत्तरेषां तेभ्यो वृत्तिं लिप्सेत
जीर्णान्युपानच्छत्रवासःकूर्च्चान्युच्छिष्टाशनं शिल्पवृत्तिश्च यञ्चाया-
श्रितो भर्त्तव्यस्तेन क्षीणोऽपि तेन चोत्तरस्तदर्थोऽस्य निचयः
स्यादनुज्ञातोऽस्य नमस्कारो मन्त्रः पाकयज्ञैः स्वयं यजेतेत्येके ।
सर्व्वे चोत्तरोत्तरं परिचरेयुरार्य्यानार्य्ययोर्व्यतिक्षेपे कर्म्मणः साम्यं
साम्यम् ।

इति गौतमीये धर्म्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

[domestic] animals those having one jaw only save camels; of aquatic animals the alligator and the crab [must not be eaten]; nor those which are mis-shaped like snakes; nor kine, Gavayas and Sharabhas, nor those that have not been [specially] mentioned. It is said in the Vájasaneya [Samhitá] that, the meat of] milch cows and oxen is fit for sacrificial offerings. They make conflicting statements about the rhinoceros and the wild boar. Among birds those which seek food by scratching with their feet, the webb-footed one, the Kalavinka, the water-hen, the flamingo, the Brâhmaṇi duck, the Bhása, the crow, the blue pigeon, the osprey, the Châtaka, the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the peewit, the flying-fox, those flying about at night, the wood-pecker, the sparrow, the Renlâtka, the green pigeon, the wagtail, the village-cock, the parrot, the starling, the cuckoo, those living on flesh, and those moving about villages [must not be eaten].

CHAPTER XIII.

MAN, formed of blood and semen, proceeds from his mother and his father as his cause. Therefore the parents have power to give, to sell, and to abandon their [son]. But one shall not give, or receive [in adoption] an only son, for he must live to continue the line of his ancestors. A woman shall neither give nor receive a son save with the permission of her husband. He, who wishes to adopt a son, shall collect his kinsmen, announce his desire to the king, shall make

offerings in the middle of the house, reciting the *Mahá-vyâhriti*, and take as a son, a not-remote kinsman, just the nearest among his relatives. But if a doubt arises about this remote kinsman, [the adopter] shall set him apart with a S'udra. It is said in the Veda that, through one he saves many. If after adoption, a son of one's *own loins* is born, [the adopted son] shall obtain a fourth part, if he is not engaged in rites, procuring prosperity.

He, who divulges the Veda [to unworthy persons, shall be excommunicated] by spreading red Kusa grass having tips with left foot and placing the water-vessel thereon. Allowing their hair to hang down, and with their sacred threads on the right side, his relatives shall touch him who empties [the pot]. Then turning their left hands towards [that spot] they may go and come at pleasure. They shall not afterwards admit the outcast to sacred rites. Those, who admit him to religious rites, become his equals. But outcasts, if they have performed the [necessary] penitential rite, [may be] re-admitted.

Now they quote the following verses an an example:

[Some] shall come by redemption by [entering] into fire. [People] shall play and laugh [with such a person.] He shall walk behind those, who excommunicate him, like one weeping and sorrowing. Those, who kill their teachers, their mothers, or their fathers, may be re-admitted either after being pardoned, or after expiating their sin. Having filled a golden or an earthen pot [with water] from a sacred lake or river, they pour [the water] over him; [reciting] "ye waters are, etc."

All [other rites relating to the] readmission of one, who has [thus] bathed, have been explained by [those laid down for] the birth of a son.

CHAPTER XIV.

NOW [are] the laws. Let the minister of the king transact business on the bench. When there is a dispute between two parties, if he sides with one of them, their guilt will be considered as [the king's] own. [A king] shall be equitable to all created beings. If he commits any crime, it shall be rectified by the regulations of [the first two] castes. The king [shall administer the property of] the infants, who are not of age for legal actions. [A minor] shall be [treated] as others when he comes of age.

There are three kinds of proofs, it is declared in the Smriti, which give title to a property, namely documents, witnesses, and possession; [by these] an owner may recover his former property.

[In all disputes] about roads, fields, different interpretations of gifts, and debts on mortgage, the legal procedure is of three feet (*i.e.* requires three kinds of evidence).* In a dispute about a house or a field reliance [may be placed on the evidence] of] neighbours. If the statements of the neighbours disagree, reliance [shall be placed on the statement of] the aged villagers or citizens, and of guilds and corporations.

Now they quote the following verses as an example:

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* There is a difference of reading: Buhler has followed the Benares text and translated the passage thns: "From fields through which (there is a right of) road (a space sufficient for the road) must be set apart, likewise a space "for turning (a cart, and for) other things (of the same description there shall be) a passage three feet about." We have translated *Arthantareshu* as different interpretaions *i.e.* of the terms of agreements. Buhler has translated it as near other things. The commentator Krishnapandit means "near pleasure-gardens and the like."

What is bought, a pledge, property given to a wife after marriage by her husband's family, and what is obtained from a sacrifice—know all this as burning fire. Whatever has been continuously enjoyed [by another person] for ten years [is lost to the owner.]

A king is not justified to make a gift of a pledge, a boundary, the property of minors, a deposit, a sealed deposit, women, the property of a king, and the property of a S'rotriya.

They are not lost by being enjoyed [by others]. The properties of house-holders [given up by them] go to the king. With ministers and citizens a king shall administer affairs. Whether is a king, who is surrounded by many servants, superior to one who has servants, [keen-eyed] like vultures? A king, who has servants like vultures, is not superior. A king shall not be like a vulture, nor shall he have servants like vultures. Through his servants originate crimes such as theft, robbery, murder etc,. Therefore let him question his servants beforehand.

Now about witnesses :

Persons, well-read in the S'ruti, beautiful, possessed of good character, and truthful, are to be witnesses. All men may [be witnesses of all men]. One shall make women witnesses about women ; twice-born persons shall be fitting [witnesses for] twice-born men ; S'udras for S'udras, and low castes for low castes.

Now they quote the following verses as an example :

A son shall not pay money owing [by his father] for a surety, a money promised for a worthless object, money due for losses at play, or for spirituous liquor, nor what remains unpaid [on account] of a fine or toll.

Speak out, O witness, every thing truly; thy departed manes hang [in suspense depending on thy answer]; with the utterance of thy words they will rise [into heaven], or fall [into hell].

Naked, with head, shaven, stricken with hunger and thirst, and blind shall go the man, who gives false evidence, with a potsherd to beg food at the door of his enemy.

One kills five by [giving] false [evidence] about a maiden; one kills ten by [giving] false [evidence] about kine; one kills a hundred by giving false evidence about a horse, and a thousand, by giving false evidence about a man.

People may speak untruth at the time of marriage, while holding sexual intercourse, when their lives are in danger, while their entire property is at stake, and for the sake of a Brâhmaṇa. These five falsehoods are not sinful.

If for the sake of a relative, or for money, men give partial evidence in a law-suit, they bring down [into hell] their own ancestors, although stationed in the celestial region.

CHAPTER XV.

THE father throws his debts on [the son] and acquires immortality, if he sees the face of a living son.

It is said in the S'ruti that, endless are the regions for those, who have sons; there is no region for him, who has no son. There is a curse that men (*i.e.*, enemies) may have no male offspring. Through offspring Agni acquired immortality. In this there is the rule;

Through a son one conquers the world; through a grandson one acquires immortality; but through his son's grand-son he acquires the solar region.

There is a dispute [among the learned; some say] 'the son belongs to the husband of the wife; [and some say,] the son belongs to the begetter.'

They quote on both sides the following verses as an example:

If [one man's] bull were to procreate a hundred calves on another man's cows, they would belong to the owner of the cows; useless is the spending of his power.

[Some say,] 'vigilantly watch the pro-creation of your offspring lest strangers might sow seed on your soil. The son belongs to the begetter. The adage is that, one of successful virile power has created this offspring.

If amongst many begotten by one [father] one has a son, they all have offspring through that son, thus says the *Veda*.

Twelve kinds of sons only are recognised by the ancients.

The first is the son begotten [by the husband] himself on his own married wife. In his absence the second begotten on one's own wife or widow [by another man] on being authorized. The third is an appointed daughter.* A brotherless maiden comes back to her

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* This is a curious fact but the practice is still prevalent in Kashmira. Buhler quotes an historical incident from *Rajatarangini* " Where it is stated Kalyandevi, princess of Ganda, and wife of king Gayapida, was called by her father Kalyanamalla." He says in the same note:— " When I collated the passage with the help of a Kasmirian I was told that a certain Brahmana, still living in Srinagar, has changed the name of his only child, a daughter called Amri, to the corresponding masculine form Amirgu inorder to secure to himself through her the same spiritual benefits as if he had a son.

male ancestors; returning she becomes their son. [There is a] verse:

"I shall confer on thee a brotherless damsel adorned with ornaments. The son to whom she may give birth shall be my son."

The fourth is the son of a re-married woman. She is called *Punarbhu* (re-married), who leaving the husband of her youth and having lived with others seeks the protection of his relatives.

And she [too] is called *Punarbhu*, who leaving an impotent, outcast, or mad husband, or after the demise of her husband, takes another lord. The fifth is the son of an unmarried maiden. [The learned say] that, the son whom an unmarried woman gives birth to through lust in her father's residence is the son of his maternal grand-father.

Now they quote the following verses as an example:

If an unmarried daughter gives birth to a son begotten by a man of equal caste, the maternal grandfather gets a son through him; he shall offer *pinda* and steal (inherit) the property [of his grand-father.]

[A son] born secretly in the house is the sixth. [The learned] declare that these all (*i.e.*, six) are heirs and kinsmen and preservers from great danger. Now amongst those, who are not heirs, the first is he, who is received with a pregnant bride. [The son of a maiden,] who is married pregnant, [is called] a *Sahoda* (a son received with the bride). The second is the adopted son whom his father and mother give [in adoption.] The third is the son bought. That is explained by [the story of] Sunahs'epa. Harishchandra indeed was a king. He himself bought the son of Ajigarth by [giving him] young animals [and wealth.] The fourth is

the son himself arrived. This is explained by [the story of] Sunas'epa. Sunas'epa, forsooth, [when] tied to the sacrificial stake, lauded the celestials. Then the deities liberated him from the fetters. The sacrificial priests said, "He shall be our son." He did not comply with their request. [Then] they made him make [this] compact. "He shall be the son of him whom he chooses." Viswâmitra was the Hotri and he became his son. The fifth is an *Apaviddha* (cast off son.) [He is called so] who, renounced by his father and mother, is received [as a son]. The sixth is the son of a S'udra woman. These six are kinsmen but not heirs.

Now they quote the following verses as an example: These (*i. e.* the last-mentioned six sons) shall inherit the property of him, who has no heir belonging to the first-mentioned [six classes]. Now about the partition [of paternal property] amongst brothers.

The eldest shall take two shares, and a tithe of the kine and horses. The goats, the sheep and the house belong to the youngest; black iron, the utensils and the furniture, to the middle-most. The daughter shall divide the nuptial presents of their mother. If a Brâhmaṇa has sons by wives of the Brâhmaṇa, Kshatriya and Vais'ya castes, the son of the Brâhmaṇa wife shall recieve three shares; the son of the Kshatriya wife, two shares, and the other sons shall inherit equal shares. And if one of the brothers has earned something by his own [endeavour*] he shall get two shares. But those

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* Krishna pandit thinks that, the Sutra forbids an appointment which is made with the intention to secure the estate, or a share of the estate of the natural father from whom the Kshatriya son inherits also. But it seems equally probable that it is intended to prevent a widow from agreeing to an appointment in order to obtain control over her husband's estate"—Buhler,

who have entered a different order, those, who are eunuchs, insane and out-cast, shall recieve no share but [they] are entitled to maintenance.

The widow of an eunuch or mad man, deceased, shall sleep on the ground, for six months, practising religious virtues and abstaining from taking pungent food and salt. Having bathed after six months, she shall offer the Sraddha to her husband. Then her father, or her brother shall assemble his (*i. e.*, deceased person's) preceptors, who taught him or officiated at his sacrifies and his kinsmen, and shall appoint her [to raise offspring for her deceased husband]. One shall not appoint a woman, who is insane, not under control, and diseased, nor one who is very aged; sixteen years [is the age for appointing a woman] and she must be healthy.

[The male appointed] shall approach [the widow] in the *muhurta*, sacred to Prajápati, like a husband, without dallying with her, and without abusing or ill-treating her. She shall get food, dress, baths and unguents from [the estate of] her former [husband]. The [learned] say that, sons begotten on a woman, not appointed, belong to the begetter. A woman shall not be appointed for the man, who had seen her with lustful eyes. Others say that if [a widow] is to be appointed [under these circumstances] she shall have to perform a penance. A maiden, who has attained puberty, shall wait for three years. After three years she may take a husband of the same caste.

Now they quote as an example,

If the suitable age of a maiden expires before she is given away by her father, she, who has been waiting [for a husband], destroys him, who gives her away, just

as the fee that is paid too late to the teacher [kills the pupil]

Fearing the appearance of the menses, the father shall marry his daughter while she still runs about naked. If she stays (in her father's house) after menstruating, sin visits the father.

As often as are the menstrual courses of a maiden, who is desirous of, and is solicited in marriage by, a qualified bridegroom of the same caste, so often her father and mother are guilty of [the crime of] killing an embryo: such is the sacred law.

If the betrothed of a maiden dies after she has been given away to him by words and water but before she was married with *Mantras*, she belongs to her father alone.

If a maiden has been carried away by force and not married with *Mantras*, she may be lawfully given away to another man. She is like a maiden.

If a damsel has merely been married, at the death of her husband, by *Mantras*, and if the marriage has not been consummated she may be married again.

A wife whose husband is in a foreign country, [and who has not given birth to a son], shall wait for five years without cherishing any desire. She shall live and behave like a widow. A wife of the Bráhmaṇa caste, who has issue, [shall wait] for five years; and one who has no issue, four years; the wife of a Kshatriya who has issue, five years; and one who has no issue, three years; a wife of the Vais'ya caste who has offspring, four years; and one who has none, two years; a wife of the S'udra caste who has offspring, three years; and who has none, one year. Of those who are connected [with her husband] by libations of water, funeral

cake, birth and by *gotra* (family), each preceding person is more preferable. But if a member of her family survives, she shall certainly not go to a stranger. The *Sapindas*, or those who are of the status of a son to him, shall divide the heritage of him who has no heir of the first-mentioned six sorts. On failure of them the preceptor and the pupil shall inherit the property. On failure of these two the king inherits. But a king shall never take the property of a Bráhmaṇa, for it is a dreadful poison.

They do not call poison, poison; the property of a Bráhmana is called poison. Poison kills only one man but the property of a Brâhmaṇa kills (him, who takes it), together with his sons and grandsons.

He should make it over to pious men, who are well versed in the three *Vedas*.

CHATER XVI.

THEY say that, the offspring of a S'udra by a Brâhmaṇa woman is a Chandâla. That of a Kshatriya by a Vais'ya woman is Anta-Vyavasâyin. That of a Vais'ya, by a Brâhmaṇa woman becomes a Rámaka.* [That of a Vaisya] by a Kshatriya woman [is called] Pukkasa. That begotten on a Bráhmaṇa woman by a Kshatriya becomes a Suta. So [the learned] declare.

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* Krishna Pundit, the commentator, reads *Romaka* for Ramaka This indicates, according to some, that the Hindus, of the period, to which the Vasistha Dharma Sashtra belongs, had become aware of the existence of the Roman empire. Buhler holds, and so do we, that there is no reason to make such an assumption " On the other hand," says Buhler, " Romaka is a correction which would easily suggest itself to a Pundit, who was unable to find a parallel passage in which the word Ramaka occurs"

Now they quote the following verse as an example :

One may know by their deeds those, who have been born secretly and are stigmatised for being begotten from unions in the inverse order of castes, because they are shorn of virtue and good conduct.

[Children] begotten by Bráhmaṇas, Kshatriyas and Vais'yas on women of the next lower, second lower and third lower castes become Nishâdas. [The son of a Bráhmaṇa] by a S'udra woman [is] a Parásava. They say that the condition of a Párasava is that of one, who, albeit living, is a corpse. The designation of a dead body is *S'ava*. Some say that a S'udra is a corpse; therefore, the Veda must not be recited near a S'udra.

Now they quote the following verses as an example from Yama-Gitá. These Sudras, who are of sinful deeds, are manifestly a cremation ground. Therefore, the Veda shall never be recited near a S'udra.

One shall not give advice unto a S'udra, nor the residue of his food, nor [the residue of] the offerings [to the deities]; nor shall he explain the sacred law to him, nor shall he order him to perform a religious rite.

He, who explains the sacred law to him, he, who orders him to perform a religious rite, goes, together with that very man, into the dreadful hell [called] Asamvrita.

If ever a worm is produced in an wound [on his body] he shall purify himself by performing Prajâpatyam and give cow, gold and a raimant as sacrificial presents.

One, who has placed the sacred fire, shall never approach a S'udra woman; for she, belonging to the black race, is like a bitch, not for religious rites [but for pleasure.*

* The Bengal text is faulty.

CHAPTER XVII.

THE duty of a king is to protect all beings; by fulfilling it he attains success. Not to protect [them] is a source of fear; the learned have spoken of this rule. It is said [in the Veda] that a Brâhmaṇa priest upholds the kingdom, therefore, one shall make gifts to a priest in all the rites obligatory on a house-holder. His (king's) fear arises also from non-protection and want of capacity. Paying attention to all the laws of the countries, duties of castes and of families, a king shall make the four castes (Varna) follow their respective duties. He shall punish those, who deviate from the path of duty. He shall award [punishment] after due consideration of the place, time, the duties, learning etc., (of the delinquent) and the seat [of occurence]. For the purpose of extending cultivation, one may cut down trees, that do not bear fruits or flowers, for it is not prohibited by the S'ruti. The measures and weights of objects necessary for domestic purposes must be protected [from being falsified]. He (*i e.* king) shall not take property for his own use from [the inhabitants of] his kingdom. The measures and price [of property] only shall be subject to taxes. On an expedition against the enemy, companies, consisting of ten, shall be able to perform a double duty. There shall be places for distributing water. [The king] shall make one hundred men, at the least, engage in battle. The wives [of soldiers killed] shall be provided for. Duties shall be levied on goods sold in the market. A ferry shall be taken away from a river in which there is no water. A S'rotriya is free from taxes, likewise, a servant of the king, one who has no protector, one who has become a religious mendicant, an infant, an

extremely aged man, a young man (who studies), and one, who makes gifts, are exempted; so are widows, who return to their former (family), maidens and those women whose children are dead. He, who swims with his arms [across a river in order to avoid payment of toll], shall pay one hundred times [the amount due]. No tax shall be paid for rivers, dry grass, forests, places of cremation and mountains. Those, who secure their livelihood from them, may pay [something]. But he shall take a monthly tax from artizans. On the death of a king, one shall give what is necessary for the occasion. It is hereby explained that his mother shall receive a maintenance. The king shall maintain the paternal and maternal uncles of the principal queen, as well as her other relatives. The wives of [the deceased] king shall receive food and raiment, or if they are reluctant, they may depart. [The king shall maintain] eunuchs and mad men, [since] their shares [go to him].

Now they quote the following verses of Manu as an example:

No duty is paid on a sum less than a Karshâpana; [there is no tax] on livelihood gained by wit, nor on an infant, nor on an emissary, nor on what is gained by begging, nor on the residue of a property left after a robbery, nor on a S'rotriya, nor on a religious mendicant, nor on a religious sacrifice.

By failing to inflict punishment on a thief, on a cursed wight, on a wicked person, on one [caught] with weapons in his hands, on a thief caught with stolen property in his possession, on one covered with wounds and a cheat, a king shall fast for one night; and the priest, for three nights. If an innocent man is punished [the

king shall perform] a *Krichchha* penance, and the priest [shall fast] for three nights.

Now they quote the following verses as an example :

The destroyer of a learned Bráhmaṇa throws his guilt on him, who takes his food ; an adulterous wife, on her husband ; a disciple and a sacrificer, on an [ignorant] teacher [and officiating priest] ; and a thief, on the king [who pardons him].

If having committed crimes, men are purified by the king, they go pure to the celestial region and [become] as holy as the virtuous.

The sin visits the king, who pardons an offender. If he does not cause him to be killed, he becomes guilty in accordance with the regal laws.

Immediate purification is laid down in respect of (the violation of) all royal duties. They are always pure, and Yama is the authority (for this statement.)

Now they quote a verse proclaimed by Yama.

In this, no sin attaches to kings, to those who are engaged in religious observances and to the ministers, for they are seated on the throne of Indra, and are always equal to Brâhma.

CHAPTER XVIII.

THERE is penance for a crime committed unwittingly ; some [say] also for [a crime] committed intentionally. The spiritual teacher corrects the learned ; the king corrects the evil-minded, but Yama, the son of Vivasvat, indeed punishes those, who commit sins secretly.

Of men one, who has slept at sun-rise, shall stand

during the day and recite Sávitri, and one, who has slept at sun-set, shall sit whole night [reciting the *Gáyatri.*]

One with deformed nails or black teeth shall perform a *Krihcchha* penance, extending over twelve days, and then again enter the domestic mode of life. Having performed a *Krichchha* penance for twelve days, one, whose younger brother has first married, may again enter the domestic mode of life and take to himself even that [woman whom his younger brother married.] He, who has taken a wife before his elder brother, shall perform a *Krichchha* penance and an *Atikrichchha* penance, and then marry.

We now declare [the necessity of] daily performing a penance. Having performed a *Krichchha* penance for twelve [days and] nights, one, who has killed (*i.e.*, forgotten) Brahma (*i.e.*, *Véda*, after being again initiated with the sacred thread, shall receive the Veda from his teacher. The violator of a step-mother shall cut off his organ together with the testes, take them in his joined-hands and proceed towards the south; wherever he meets with an impediment there he shall stand till he dies; or having shaved his hair and smeared his body with clarified butter he shall embrace the heated iron image [of a woman.] It is said [in the Veda] he becomes liberated [from the sin] after death. The same [penance is laid down for him, who commits the offence] with the wife of a teacher, of a son, or of a pupil. By knowing a venerable woman, or a female friend or wife of a Guru, one shall perform a *Krichchha* penance for a year. The same penance [is laid down] for taking food of a Chandâla, or of an out-cast. Afterwards initiation [must be performed once more] but the tonsure and the rest may be omitted.

Now they quote a verse from Manu as an example;

The tonsure, [the wearing of] a sacred girdle, [the holding of a] staff and the begging of alms—these religious rites may be omitted on second initiative rites of the twice-born. Such [is the penance in respect of those,] drinking spirituous liquor and associating with eunuchs. If any twice-born person, conversant with the meaning [of the sacred literature], drinks water lying in a liquor-vessel, he shall, after drinking the juice of lotus, Udumvara, Bel, and Palása leaves, for three nights, attain to purification. For habitually drinking spirituous liquor, a twice-born person shall drink one [liquor] of the color of fire. We shall describe Bhrunahan (the destroyer of a learned Brâhmaṇa, or of an embryo.) He is called a Bhrunahan, who slays a Brâhmaṇa, or destroys an embryo [the sex of] which is unknown. The embryos of which the sex is unknown become males; therefore, they should offer oblations unto the fire for the production of males. The destroyer of a learned Bráhmaṇa shall kindle a fire, and offer [the following eight oblations,]

The first, [by saying] 'I offer my hair to Death, I feed Death with my hair;' the second, [by saying] 'I offer my skin to Death, I feed Death with my skin;' the third, [by saying] 'I offer my blood to Death, I feed Death with my blood'; the fourth, [by saying] 'I offer my flesh to Death, I feed Death with my flesh;' the fifth, [by saying] 'I offer my sinews to Death, I feed Death with my sinews;' the sixth, [by saying] 'I offer my bones to Death, I feed Death with my bones;' the eighth, [by saying] 'I offer my marrow to Death, I feed Death with my marrow.' For the sake of the king, or for the sake of Bráhmaṇas, one shall cause oneself to be

slain in battle with one's face directed towards [the enemy.] It is declared in the Véda:—(A murderer), who is thrice undefeated, or is thrice defeated [in battle], becomes pure. A sin, which is twice proclaimed, becomes smaller.

Now they quote the following verses as an example:

By saying to an out-cast, "O thou, out-cast," or to a thief, "O thou thief," a person commits a sin as great as [that of the offender]. [If he] falsely [charges any body with such an offence], his sin will be twice as great.

Likewise, having killed a Kshatriya, he shall perform a penance extending over eight years; for killing a Vais'ya, six years; for killing a S'udra, three. For slaying a Brâhmaṇa woman, who is an A'treyi, or a Kshatriya or Vais'ya engaged in a sacrifice, [the same penance shall be performed.] We shall explain [the term] A'treyi. [The learned] say that, she, who has bathed after the menses, is an A'treyi; she too is called an A'treyi, who is descended from [the family of] Atri. By slaying a Kshatriya, by killing a Vais'ya, and by destroying a S'udra, [one shall perform penance] for a year. By robbing a Brâhmaṇa, one shall run with flying hair to the king, [declaring] "I am a thief, Sir, punish me." The king shall then give him a weapon made of Udumvara wood; with that weapon he shall kill himself. It is said in the Véda that, he becomes pure after death, or [the thief] shall shave off all his hair, smear his body with clarified butter, and cause himself to be burnt from the feet upwards in a fire of dry cow-dung. It is said in the Véda that, he becomes pure after death.

Now they quote the following verses as an example;

Hear, now, the limbs of those, who having committed various crimes died a long time ago and were afterwards re-born, are [marked].

A thief will have deformed nails, a slayer of Bráhmaṇas will suffer from white leprosy; a drinker of spirituous liquor will have black teeth, and a violator of his Guru's bed will suffer from bad skin.

Property obtained from the out-cast, after contracting alliances with them either by [teaching] the Véda, or by marriage, shall be relinquished. One shall not associate with such [men]. It is said in the Véda that, [he, who mixes with the out-cast], shall regain his purity by reciting the Samhitâ while proceeding in a northerly direction and fasting.

They quote the following verse as an example:

A sinner is freed from his sin by tormenting his body, by practising austerities, and by Vedic studies; he becomes also liberated by making gifts. This is said in the Véda.

CHAPTER XIX.

If a S'udra knows a Bráhmaṇa woman, [the king] shall cause the S'udra to be packed up in Virana grass and thrown into a fire. Having caused the head of the Bráhmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on the back of a donkey and conducted along the high-road. It is said that, she becomes pure [thereby].

If a Vais'ya knows a Bráhmaṇa woman, [the king] shall cause the Vais'ya to be tied up with Lohita grass, and he shall throw him into a fire. Having caused the

head of the Bráhmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a yellowish donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

If a Kshatriya knows a Brahmaṇa woman, [the king] shall cause the Kshatriya to be tied up with blades of Sara grass and shall throw him into a fire. Having caused the head of the Brahmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a white donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

A Vais'ya, [who commits lachery] with a Kshatriya woman, [shall be treated] in the same manner; so shall a S'udra [who holds incest] with a Kshatriya or a Vais'ya woman.

If [a wife] has been mentally faithless to her husband, she shall live on barley or rice boiled with milk, for three days, and sleep on the bare ground. After [the expiration of] three days, [the husband] shall offer eight hundred *Homas*, [reciting] the Sâvitri [and the Siras] Mantra, while she is immersed in water. It is said in the Veda that, she becomes pure [thereby].

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मनसः संयमस्तज्ज्ञैर्द्धारणेति निगद्यते ।
संहारश्चेन्द्रियाणाञ्च प्रत्याहारः प्रकीर्त्तितः ॥ १४
हृदयस्थस्य योगेन देवदेवस्य दर्शनम् ।
ध्यानं प्रोक्तं प्रवक्ष्यामि सर्व्वस्माद्योगतः शुभम् ॥ १५
हृदिस्था देवताः सर्व्वा हृदि प्राणाः प्रतिष्ठिताः ।
हृदि ज्योतींषि भूयश्च हृदि सर्व्वं प्रतिष्ठितम् ॥ १६
स्वदेहमरणिं कृत्वा प्रणवञ्चोत्तरारणिम् ।
ध्याननिर्म्मथनाभ्यान्तु विष्णुं पश्येद्धृदि स्थितम् ॥ १७
हृद्यर्कश्चन्द्रमाः सूर्य्यः सोमो मध्ये हुताशनः ।
तेजोमध्ये स्थितं तत्त्वं तत्त्वमध्ये स्थितोऽच्युतः ॥ १८

अणोरणीयान् महतो महीया-
न्मात्मास्य जन्तोर्निहितो गुहायाम्।
तेजोमयं पश्यति वीतशोको
धातुः प्रासादान्महिमानमात्मनः॥ १९
वासुदेवस्तमोऽन्धानां प्रत्यक्षो नैव जायते।
अज्ञानपटसंवीतैरिन्द्रियैर्विषयेप्सुभिः॥ २०
एष वै पुरुषो विष्णुर्व्यक्ताव्यक्तः सनातनः।
एष धाता विधाता च पुराणो निष्कलः शिवः॥ २१
विदेहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात्।
मन्त्रैर्विदित्वा न बिभेति मृत्यो-
र्नान्यः पन्था विद्यतेऽयनाय॥ २२
पृथिव्यापस्तथा तेजोवायुराकाशमेव च।
पञ्चेमानि विजानीयन्महाभूतानि पण्डितः॥ २३
चक्षुश्रोत्रे स्पर्शनञ्च रसना घ्राणमेव च।
बुद्धीन्द्रियाणि जानीयात् पञ्चेमानि शरीरके॥ २४
शब्दो रूपं तथा स्पर्शो रसो गन्धस्तथैव च।
इन्द्रियस्थान् विजानीयात् पञ्चैव विषयान् बुधः॥ २५
हस्तौ पादावुपस्थञ्च जिह्वा पायुस्तथैव च।
कर्म्मेन्द्रियाणि पञ्चैव नित्यं सति शरीरके॥ २६
मनो बुद्धिस्तथैवात्मा व्यक्ताव्यक्तं तथैव च।
इन्द्रियेभ्यः पराणीह चत्वारि प्रवराणि च॥ २७
तथात्मानं तदग्रतीतं पुरुषं पञ्चविंशकम्।
तन्तु ज्ञात्वा विमुच्यन्ते ये जनाः साधुवृत्तयः॥ २८

इदन्तु परमं शुद्धमेतदक्षरमुत्तमम्।
अशब्दमरसस्पर्शमरूपं गन्धवर्ज्जितम्।
निर्द्दुःखमसुखं शुद्धं तद्विष्णोः परमं पदम्॥ २९
विज्ञानसारथिर्यस्तु मनःप्रग्रहवन्धनः।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्॥ ३०
बालाग्रशतशो भागः कल्पितस्तु सहस्रधा।
तस्यापि शतशो भागाज्जीवः सूक्ष्म उदाहृतः॥ ३१
महतः परमव्यक्तमव्यक्तात् पुरुषः परः।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः॥ ३२
एषु सर्व्वेषु भूतेषु तिष्ठत्यविरलः सदा।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः॥ ३३
इति शङ्खीये धर्म्मशास्त्रे सप्तमोऽध्याय॥ ७॥

अष्टमोऽध्यायः।

क्रियास्नानं प्रवक्ष्यामि यथावद्विधिपूर्व्वकम्।
मृद्भिरद्भिश्च कर्त्तव्यं शौचमादौ यथाविधि॥ १
जले निमज्ज्य उन्मज्ज्य उपस्पृश्य यथाविधि।
तीर्थमावाहनं कुर्य्यात तत् प्रवक्ष्याम्यशेषतः॥ २
प्रपद्य वरुणं देवमम्भसां पतिमर्च्चितम्।
याचेत देहि मे तीर्थं सर्व्वपापापनुत्तये॥ ३
तीर्थमावाहयिष्यामि सर्व्वाघविनिसूदनम्।
सान्निध्यमस्मिंस्तोये च क्रियतां मदनुग्रहात्॥ ४

रुद्रात् प्रपद्य वरदान् सर्व्वानप्सुसदस्तथा ।
सर्व्वानप्सुसदश्चैव प्रपद्ये प्रयतः स्थितः ॥ ५
देवमंशुसदं वह्निं प्रपद्याघनिसूदनम् ।
आपः पुण्याः पवित्राश्च प्रपद्ये शरणं तथा ॥ ६
रुद्रश्चाग्निश्च सर्पश्च वरुणस्त्वाप एव च ।
शमयन्त्वाशु मे पापं माञ्च रक्षन्तु सर्व्वशः ॥ ७
हिरण्यवर्णेति तिसृभिर्ज्जगतीति चतसृभिः ।
शन्नोदेवीति च तथा शन्न आपस्तथैव च ॥ ८
इदमापः प्रवहते व्यूतश्चैं समुदीरयेत् ।
एवं सन्मार्ज्जनं कृत्वा च्छन्द आर्षञ्च देवताः ॥ ९
अघमर्षणसूक्तञ्च प्रपठेत् प्रयतः सदा ॥ १०
छन्दोऽनुष्टुप् च तस्यैव ऋषिश्चैवाघमर्षणः ।
देवता भाववृत्तश्च पापक्षये प्रकीर्त्तितः ॥ ११
ततोऽम्भसि निमग्नः स्यात्त्रिः पठेदघमर्षणम् ।
प्रपद्यान्मूर्द्धनि तथा महाव्याहृतिभिर्ज्जलम् ॥ १२
यथाश्वमेधः क्रतुराट् सर्व्वपापापनोदनः ।
तथाघमर्षणं सूक्तं सर्व्वपापप्रणाशनम् ॥ १३
अनेन विधिना स्नात्वा स्नातवान् धौत वाससा ।
परिवर्ज्जितवासास्तु तीर्थनामानि सञ्जपेत् ॥ १४
उदकस्याप्रदानात्तु स्नानशाटीं न पीड़येत् ।
अनेन विधिना स्नातस्तीर्थस्य फलमश्नुते ॥ १५

इति शङ्खीये धर्म्मशास्त्रे अष्टमोऽध्यायः ॥ ८ ॥

नवमोऽध्यायः।

अतः परं प्रवक्ष्यामि शुभामाचमनक्रियाम्।
कायं कनिष्ठिकामूले तीर्थमुक्तं करस्य तु॥ १
अङ्गुष्ठमूले च तथा प्राजापत्यं प्रकीर्त्तितम्।
अङ्गुल्यग्रे स्मृतं देवं पित्र्यं तर्ज्जनिमूलकम्॥ २
प्राजापत्येन तीर्थेन त्रिः प्राश्नीयाज्जलं द्विजः।
द्विः प्रमृज्य मुखं पश्चादद्भिःखं समुपस्पृशेत्॥ ३
हृद्गाभिः पूयते विप्रः कण्ठगाभिश्च भूमिपः।
तालुगाभिस्तथा वैश्यः शूद्रः स्पृष्टाभिरन्ततः॥ ४
अन्तर्जानुः शुचौ देशे प्राङ्मुखः सुसमाहितः।
उदङ्मुखोऽपि प्रयतो दिशश्चानवलोकयन्॥ ५
अद्भिः समुद्धृताभिस्तु हीनाभिः फेनवुद्बुदैः।
वह्निना चाप्यदग्धाभिरङ्गुलीभिरुपस्पृशेत्॥ ६
तर्ज्जन्यङ्गुष्ठयोगेन स्पृशेन्नेत्रद्वयं ततः।
अङ्गुष्ठानामिकाभ्यान्तु श्रवणौ समुपस्पृशेत्॥ ७
कनिष्ठाङ्गुष्ठयोगेन स्पृशेत् स्कन्धद्वयं ततः।
सर्व्वासामेव योगेन नाभिञ्च हृदयं ततः॥ ८
संस्पृशेत् तु तथा मूर्द्धा यथा चाचमने विधिः॥ ९
त्रिः प्राश्नीयाद् यदम्भस्तु प्रीतास्तेनास्य देवताः।
ब्रह्मा विष्णुश्च रुद्रश्च भवन्तीत्यनुशुश्रुमः॥ १०
गङ्गा च यमुना चैव प्रीयेते परिमार्ज्जनात्।
नासत्यदस्रौ प्रीयेते स्पृष्टे नासापुटद्वये॥ ११

स्पृष्टे लोचनयुग्मे च प्रीयेते शशिभास्करौ।
कर्णयुग्मे यथा स्पृष्टे प्रीयेते अनिलानलौ॥ १२
स्कन्धयोः स्पर्शनादस्य प्रीयन्ते सर्व्वदेवताः।
मुर्द्धस्तु स्पर्शनादस्य प्रीतस्तु पुरुषो भवेत्॥ १३
विना यज्ञोपवीतेन तथा मुक्तशिखोऽपि वा।
अप्रक्षालित पादस्तु आचान्तोऽप्यशुचिर्भवेत्॥ १४
वहिर्जानुरुपस्पृश्य एकहस्तार्पितैर्जलैः।
समलाभिस्तथाद्भिश्च नैव शुद्धिमवाप्नुयात्॥ १५
आचम्य च पुरा प्रोक्तं तीर्थसम्मार्ज्जनं ततः।
उपस्पृश्य ततः पश्चान्मन्त्रेणानेन धर्म्मतः॥ १६
अन्तश्चरसि भूतेषु गुहायां विश्वतोमुखः।
त्वं यज्ञस्त्वं वषट्कार आपोज्योतीरसोऽमृतम्॥ १७
आचम्य च ततः पश्चादादित्याभिमुखो जलम्।
उदुत्यं जातवेदसं मन्त्रेण प्रक्षिपेत् ततः॥ १८
एष एव विधिः प्रोक्तः सन्ध्यायाञ्च द्विजातिषु।
पूर्व्वां सन्ध्यां जपंस्तिष्ठेदासीनः पश्चिमां तथा॥ १९
ततो जपेत् पवित्राणि पवित्रान् वाथ शक्तितः।
ऋषयो दीर्घसन्ध्यत्वाद्दीर्घमायुरवाप्नुयुः॥ २०
इति शङ्खीये धर्म्मशास्त्रे नवमोऽध्यायः॥ ९॥

दशमोऽध्यायः।

सर्व्ववेदपवित्राणि सम्प्रवक्ष्याम्यतः परम्।
येषां जपैश्च होमैश्च पूयन्ते मानवाः सदा॥ १

अघमर्षणं देवव्रतं शुद्धवत्यस्तु यत् सदा ।
कुष्माण्डाः पावमान्यश्च सर्व्वसावित्र एव च ॥ २
अभीष्टरूपदा चैव स्तोमानि व्याहृतिस्तथा ।
भारुण्डानि च सामानि गायत्र्या वै व्रतं तथा ॥ ३
पुरुषव्रतञ्च भारञ्च तथा सामव्रतानि च ।
षविङ्गं बार्हस्पत्यञ्च वाक्सूक्तममृतं तथा ॥ ४
शतरुद्रीमथर्व्वशिरास्त्रिसुपर्णां महाव्रतम् ।
गोसूक्तमश्वसूक्तञ्च इन्द्रसूक्तञ्च सामनी ॥ ५
त्रीणि पुष्याङ्गदोहानि रथन्तरञ्चाग्निव्रतं वामदेव्यञ्च ।
एतानि गीतानि पुनन्ति जन्तून्
जातिस्मरत्वं लभते यदीच्छेत् ॥ ६
इति शङ्खीये धर्म्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

एकादशोऽध्यायः ।

इति वेदपवित्राण्यभिहितानि एभ्यः सावित्री विशिष्यते ।
नास्त्यघमर्षणात् परमं तज्जलेन व्याहृतिभिः परंहोमः ॥ १
न सावित्र्याः परं जप्यम् । कुशवृष्यामासीनः कुशोत्तरीयः कुशपाणिः प्राङ्मुखः सूर्य्याभिमुखो वाक्षमालामादाय देवताध्यायी तज्जपं कुर्य्यात् । सुवर्ण-मणि-मुक्ता-स्फाटिक-पद्मपत्र-वीजाक्षाणामन्यतमेनाक्षमालां कुर्य्यात् । ध्यायन् वामहस्तोपरि वा गणयेत् । आदौ देवतामार्षं छन्दश्च स्मरेत । ततः सप्रणवव्याहृतिकामादावन्ते च शिरसा गायत्रीमावर्त्तयेत् ।

तथास्याः सविता ऋषिर्व्विश्वामित्रो गायत्रीछन्दः । प्रणवाद्या भूर्भुवः स्वर्म्महर्जनस्तपः सत्यमिति व्याहृतयः । आपोज्योती-रसोऽमृतं ब्रह्मभूर्भुवः स्वरोम् ॥ २

सव्याहृतिकां सप्रणवां गायत्रीं शिरसा सह ।
ये जपन्ति सदा तेषां न भयं विद्यते क्वचित् ॥ ३
दशजप्ता तु सा देवी दिनपापप्रणाशिनी ।
शतं जप्ता तथा सा तु सर्व्वकल्मषनाशिणी ।
सहस्रं जप्ता सा नृणां पातकेभ्यः समुद्धरेत् ॥ ४
स्वर्णस्तेयी कृतघ्नश्च ब्रह्महा गुरुतल्पगः ।
सुरापश्च विशुध्येत लक्षजप्तेन सर्व्वदा ॥ ५
प्राणायामत्रयं कृत्वा स्नानकाले समाहितः ।
अहोरात्रकृतात् पापात् तत्क्षणादेव शुध्यति ॥ ६
सव्याहृतिकाः सप्रणवाः प्राणायामास्तु षोड़श ।
अपि भ्रूणहनं मासात् पुनन्त्यहरहः कृताः ॥ ७
हुता देवी विशेषेण सर्व्वकामप्रदायिनी ।
सर्व्वपापक्षयकरी वनस्थभक्तवत्सला ॥ ८
शान्तिकामस्तु जुहुयाद्गायत्रीमयुतैः शुचिः ।
हर्त्तुकामोऽपमृत्युञ्च घृतेन जुहुयात् तथा ॥ ९
श्रीकामस्तु तथा पद्मैर्विल्वैः काञ्चनकामतः ।
ब्रह्मवर्च्चसकामस्तु जुहुयात् पूर्व्ववत् तथा ॥ १०
घृतयुक्तैस्तिलैर्व्वह्नौ हुत्वा तु सुसमाहितः ।
गायत्र्यायुतहोमात् तु सर्व्वपापैः प्रमुच्यते ॥ ११
पापात्मा लक्षहोमेण पातकेभ्यः प्रमुच्यते ।
ब्रह्मलोकमवाप्नोति प्राप्नुयात् काममीप्सितम् ॥ १२

गायत्री चैव जननी गायत्री पापनाशिनी।
गायत्र्यास्तु परं नास्ति दिवि चेह च पावनम्॥ १३
हस्तत्राणपदा देवी पततां नरकार्णवे।
तस्मात्तामभ्यसेन्नित्यं ब्राह्मणो नियतः शुचिः॥ १४
गायत्रीजप्यनिरतो हव्यकव्येषु भोजयेत्।
तस्मिन् न तिष्ठते पापमब्विन्दुरिव भास्करे॥ १५
जपेनैव तु संसिध्येद्‌ब्राह्मणो नात्र संशयः।
कुर्य्यादन्यन्न वा कुर्य्यान्मैत्रो ब्राह्मण उच्यते॥ १६
उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः।
नोच्चैर्जप्यं बुधः कुर्य्यात् सावित्र्यास्तु विशेषतः॥ १७
सावित्रीजप्यनिरतः स्वर्गमाप्नोति मानवः।
सावित्रीजप्यनिरतो मोक्षोपायञ्च विन्दति॥ १८
तस्मात् सर्व्वप्रयत्नेन स्नातः प्रयतमानसः।
गायत्रीञ्च जपेद्भक्त्या सर्व्वपापप्रणाशिनीम्॥ १९
इति शङ्खीये धर्म्मशास्त्रे एकादशोऽध्यायः॥ ११॥

द्वादशोऽध्यायः।

स्नातः कृतजपस्तदनु प्राङ्मुखो दिव्येन तीर्थेन देवानुदकेन तर्पयेत्। प्रत्यहं पुरुषसूक्तेनोदकाञ्जलीन् दद्यात् पुष्पाञ्जलीन् भक्त्या। अथ कृतापसव्यो दक्षिणामुखोऽन्तर्ज्जानुः पित्र्येण पितॄणां श्राद्धप्रकारमुदकं दद्यात्। पित्रे पितामहाय पितामह्यै सप्तमात् पुरुषात् पितृपक्षे यावतां नाम जानीयात्।

पितृपक्षीयाणां त्रयाणां दत्त्वा मातृपक्षीयाणां गुरूणां सम्बन्धि-
बान्धवानाञ्च कृत्वा सुदृढां कुर्य्यात् । भवन्ति चात्र श्लोकाः ।

विना रौप्यसुवर्णेन विना ताम्रतिलेन च ।
विना दर्भैश्च मन्त्रैश्च पितृणां नोपतिष्ठते ॥ १
सौवर्णराजताभ्याञ्च खड्गेनोडुम्बरेण वा ।
दत्तमक्षयतां याति पितृणान्तु तिलोदकम् ॥ २
कुर्य्यादहरहः श्राद्धमन्नाद्येनोदकेन वा ।
पयोमूलफलैर्व्वापि पितृणां प्रीतिमावहन् ॥ ३
स्नातस्तु तर्पणं कृत्वा पितृणान्तु तिलाम्भसा ।
पितृयज्ञमवाप्नोति प्रीणन्ति पितरस्तथा ॥ ४

इति शङ्खीये धर्म्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥

त्रयोदशोऽध्यायः ।

ब्राह्मणान्न परीक्षेत दैवे कर्म्मणि धर्म्मवित् ।
पित्र्ये कर्म्मणि सम्प्राप्ते युक्तमार्गैः परीक्षणम् ॥ १
ब्राह्मणा ये विकर्म्माणो वैड़ालव्रतिकाः शठाः ।
हीनाङ्गा अतिरिक्ताङ्गा ब्राह्मणाः पङ्क्तिदूषकाः ॥ २
गुरूणां प्रतिकूलाश्च तथाऽग्न्युत्पातिनश्च ये ।
गुरूणां त्यागिनश्चैव ब्राह्मणाः पङ्क्तिदूषकाः ॥ ३
अनध्यायेष्वधीयानाः शौचाचारविवर्ज्जिताः ।
शूद्रान्नरससम्पुष्टा ब्राह्मणाः पङ्क्तिदूषकाः ॥ ४
षड़ङ्गवेदवेत्तारो बह्वृचश्चैव सामगाः ।
त्रिणाचिकेतः पञ्चाग्निर्ब्राह्मणाः पङ्क्तिपावनाः ॥ ५

ब्रह्मदेयानुसन्ताना ब्रह्मदेयप्रदायकाः।
ब्रह्मदेयापतिर्यश्च ब्राह्मणाः पङ्क्तिपावनाः॥ ६
ऋग् यजुःपारगो यश्च साम्नां यश्चापि पारगः।
अथर्व्वाङ्गिरसोऽध्येता ब्राह्मणाः पङ्क्तिपावनाः॥ ७
नित्यं योगरतो विद्वान् समलोष्टाश्मकाञ्चनः।
ध्यानशीलो यतिर्विद्वान् ब्राह्मणाः पङ्क्तिपावनाः॥ ८
द्वौ दैवे प्राङ्मुखौ त्रींश्च पित्र्ये च चादङ्मुखांस्तथा।
भोजयेद्विविधान् विप्रानेकैकमुत यत्र वा॥ ९
भोजयेदथवाप्येकं ब्राह्मणं पङ्क्तिपावनम्।
दैवे कृत्वा तु नैवेद्यं पश्चाद्वह्नौ तु तत् क्षिपेत्॥ १०
उच्छिष्टसन्निधौ कार्य्यं पिण्डनिर्व्वपणं बुधैः।
अभावे च तथा कार्य्यमग्निकार्य्यं यथाविधि॥ ११
श्राद्धं कृत्वा तु यत्नेन त्वरा क्रोधविवर्ज्जितः।
उष्णमन्नं द्विजातिभ्यः श्रद्धया विनिवेदयेत्॥ १२
भोजयेद्विविधान् विप्रान् गन्धमाल्यानुलेपनैः।
पङ्क्तिविद्रात्मनो गेहे भोज्यं वा भक्ष्यमेव वा।
अनिवेद्य न भोक्तव्यं पिण्डमूले कथञ्चन॥ १३
उग्रगन्धान्यगन्धानि चैत्यवृक्षभवानि च।
पुष्पाणि वर्ज्जनीयानि तथा पर्व्वतजानि च॥ १४
तोयोद्भुतानि देयानि रक्तान्यपि विशेषतः।
ऊर्णासूत्रं प्रदातव्यं कार्पासमथवा नवम्॥ १५
दशा विवर्ज्जयेत् प्राज्ञो यद्यनाहतवस्त्रजाः।
घृतेन दीपा दातव्यास्तिलतैलेन वा पुनः॥ १६

धूपार्थं गुग्गुलं दद्यात् घृतयुक्तं मधूत्कटम् ।
चन्दनञ्च तथा दद्यादिष्टं यत् कुङ्कुमं शुभम् ॥ १७
कृत्वाकं शरशिम्बञ्च पलङ्ग सूपकं तथा ।
कुष्माण्डालावुवार्त्ताकुकोविदारांश्च वर्ज्जयेत् ॥ १८
पिप्पलीं मरिचञ्चैव तथा वै पिण्डमूलकम् ।
कृतञ्च लवणञ्चैव वंशाग्रन्तु विवर्ज्जयेत् ॥ १९
राजमासान् मसूरांश्च प्रवालकोरदूषकान् ।
लोहितान् वृक्षनिर्य्यासान् श्राद्धकर्म्मणि वर्ज्जयेत् ॥ २०
आम्रातलवलीमूलमूलकान् दधिदाड़िमान् ।
सकोविदार्य्यसत्कन्दराजेन मधुना सदा ॥ २१
शक्तून् शर्करया सार्द्धं दद्याच्छ्राद्धे प्रयत्नतः ।
पायसादिभिरुष्णैश्च भोजयित्वा तथा द्विजान् ॥ २२
भक्त्या प्रणम्य आचान्तान् तथा वै दत्तदक्षिणान् ।
अभिवाद्य प्रसन्नात्मा अनुव्रज्य विसर्ज्जयेत् ॥ २३
निमन्त्रितस्तु यः श्राद्धे मैथुनं सेवते द्विजः ।
श्राद्धं भुक्त्वा च दत्त्वा च युक्तः स्यान्महतैनसा ॥ २४
कालशाकं महाशल्कं मांसं वा शकुनस्य च ।
खड़्गमांसं तथानन्त्यं यमः प्रोवाच धर्म्मवित् ॥ २५

इति शङ्खीये धर्म्मशास्त्रे त्रयोदशोऽध्यायः ॥ १३ ॥